

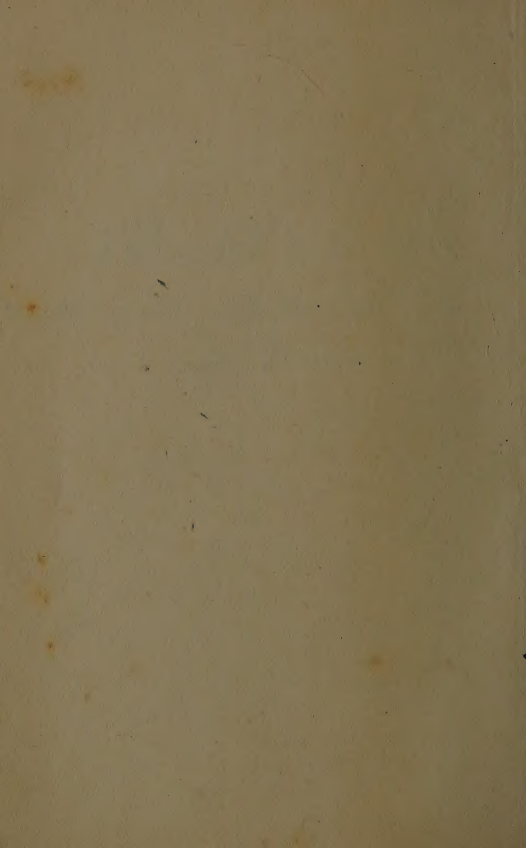
CATHOLIC'S MANUAL





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311 Gloucester Boulevard
Shreveport, La.



The Catholic's Manual

Specially prepared for the use of Catholics who
wish to practice their religion understandingly

Revised and corrected
according to the new
Code of Canon Law



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✠ **GEORGE CARDINAL MUNDELEIN,**

Archbishop of Chicago

August 6, 1924.

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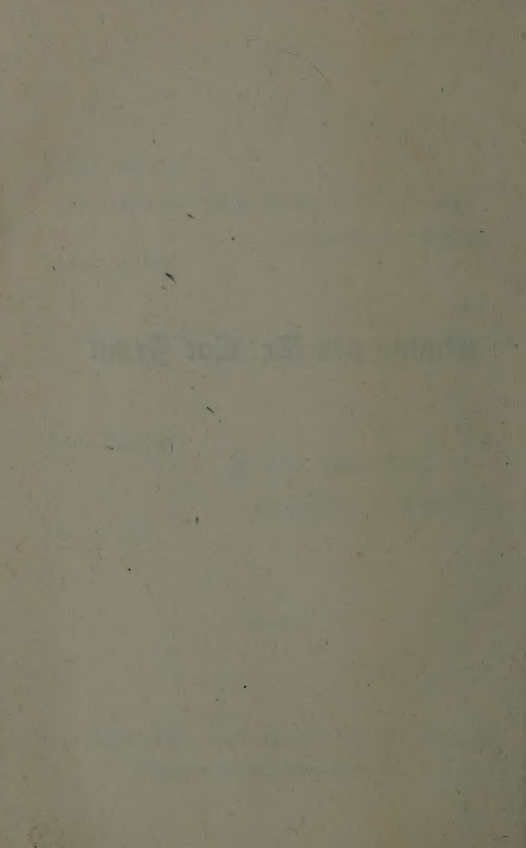
Archbishop of Milwaukee

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Ommia pro Te. Cor Jesu!



A Table of Movable Feasts

Year of our Lord	Ash Wednesday	Easter Sunday	Ascension Day	Pentecost	Corpus Christi	First Sunday of Advent
1934	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1935	Mar. 6	April 21	May 30	June 9	June 20	Dec. 1
1936	Feb. 26	April 12	May 21	May 31	June 11	Nov. 29
1937	Feb. 10	Mar. 28	May 6	May 16	May 27	Nov. 28
1938	Mar. 2	April 17	May 26	June 5	June 16	Nov. 27
1939	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1940	Feb. 7	Mar. 24	May 2	May 12	May 23	Dec. 1
1941	Feb. 26	April 13	May 22	June 1	June 12	Nov. 30
1942	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1943	Mar. 10	April 25	June 3	June 13	June 24	Nov. 28
1944	Feb. 23	April 9	May 18	May 28	June 8	Dec. 3
1945	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1946	Mar. 6	April 21	May 30	June 9	June 20	Dec. 1
1947	Feb. 19	April 6	May 15	May 25	June 5	Nov. 30
1948	Feb. 11	Mar. 28	May 6	May 16	May 27	Nov. 28
1949	Mar. 2	April 17	May 26	June 5	June 16	Nov. 27
1950	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1951	Feb. 7	Mar. 25	May 3	May 13	May 24	Dec. 2
1952	Feb. 27	April 13	May 22	June 1	June 12	Nov. 30
1953	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1954	Mar. 3	April 18	May 27	June 6	June 17	Nov. 23
1955	Feb. 23	April 10	May 19	May 29	June 9	Nov. 27

A Table

OF OTHER FEASTS.

Holy Name of Jesus—*Either on the Sunday between New Year's and Epiphany or on January 2.*

Holy Family—*Sunday within the Octave of Epiphany.*

Patronage of St. Joseph—*Wednesday after second Sunday after Easter. Solemnity on following Sunday.*

Corpus Christi—*Thursday after Trinity Sunday. Solemnity on Sunday.*

Sacred Heart of Jesus—*Friday after Octave of Corpus Christi.*

Most Precious Blood—*July 1.*

Nativity of B. V. M.—*September 8.*

Holy Name of Mary—*September 12.*

Seven Sorrows of the B. V. M.—*Friday after Passion Sunday—September 15.*

Rosary Sunday—*October 7. Solemnity on Sunday.*

Feast of the Guardian Angels—*October 2.*

Feasts and Fasts

DURING THE YEAR.

HOLYDAYS.

Holydays on which there is a strict obligation to hear Mass and refrain from servile work.

All Sundays in the year.

The Feast of the Circumcision of our Lord, January 1.

Ascension of our Lord.

Assumption of the Blessed Virgin Mary, August 15.

Feast of all Saints, November 1.

Immaculate Conception, December 8.

Nativity of our Lord Jesus Christ, December 25.

THE LAW OF FAST AND ABSTINENCE

All who have completed their seventh year are subject to the law of abstinence.

All who have completed the twenty-first year of their age and have not yet reached their sixtieth year are bound by the law of fast.

The law of abstinence forbids the use of flesh meat and broth made of meat. Eggs and milk products are allowed; lard or the renderings of fat may be used in preparing food.

The law of fast permits only one full meal a day. However, it does not forbid the partaking of some food in the morning and evening, the quantity and quality of such food being determined by approved local customs.

The use of both fish and flesh meat at the same meal is now permitted. The principal meal may be taken in the evening instead of at noon.

Every Friday of the year is a day of abstinence.

The law of fast and abstinence must be observed on Ash Wednesday, on the Fridays and Saturdays of Lent, on the Ember Days, (the Ember Days, or Quarter Tenses, occur four times a year, and are: the Wednesdays, Fridays and Saturdays—1. Immediately after the first Sunday of Lent; 2. In Whitsun-week; 3. Immediately after the 14th of September; 4. Immediately after the third Sunday of Advent.) on the Vigils of Pentecost, of the Assumption of the Blessed Virgin Mary, of All Saints, and of Christmas.

All the days of Lent, not included in the above, are to be observed as days of fast only.

NOTE: *If, however, the Lenten Regulations of your diocese prescribe abstinence for*

Wednesday and Friday in Lent (instead of Friday and Saturday), you must be guided thereby.

The law of abstinence, or of fast and abstinence, or of fast only, is not binding on the Sundays of the year nor on the holydays of obligation (unless such a holyday occurs during Lent), nor on the Vigils of the Assumption B. V. M., and of All Saints, when these Vigils fall on Sunday and are celebrated on preceding Saturday.

The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

By a special Apostolic Indult granted to the Bishops of the United States, laborers may use flesh meat at all meals, and their families at the principal meal, except on all Fridays, Ash Wednesday, the forenoon of Holy Saturday, and the Vigil of Christmas.

NOTE: Should you be in doubt as to whether you are obliged to fast or not, then consult your pastor or Father Confessor.

LAY BAPTISM.

Provided an infant is in danger of dying before a priest can be procured, any other person, whether man, woman or child, may baptize it in the following manner:

Whilst pouring common water on the head or face of the infant, pronounce the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

The Last Sacraments.

INSTRUCTIONS AND REGULATIONS TO BE OBSERVED IN THEIR ADMINISTRATION.

"Be you then also ready, for at what hour you think not, the Son of Man will come." (St. Luke xxi. 40.)

WE CAN never be sure that even one more day of life will be given us. Therefore, dear reader, be always ready. Remember, it is a question of eternal life. Who can say that he is always ready? Your first duty is to see that your soul be not in a state of mortal sin. If you feel your conscience troubled, hasten, I implore you, to put it in order. In a sincere and contrite confession lies your salvation. In regard to your temporal affairs, let your will be made beforehand, if that be necessary. Oh! the folly of deferring one's will till he is on his death-bed, when he will have all he can do in attending to the needs of his poor soul! While in the enjoyment of good health, let your life be such that you may be assisted from above during your last hours. Often implore the Most Sacred Heart of Jesus to grant you a happy death; and pray for the same blessing to our Lady of the Rosary, St. Joseph, your Guardian Angel and your blessed Patron Saint. Let not your heart be attached to earthly things, so that at the hour of death your separation from

them may not be painful. While in good health procure everything necessary, so that when the priest comes to administer the Most Holy Sacrament nothing shall be wanting.

I. BEFORE THE PRIEST'S VISIT.

When anyone in the house is dangerously sick, your first care should be to send some person—a grown-up, reliable person, if possible—for a priest to administer the Last Sacraments.

The fact of receiving the Last Sacraments will not, as some persons seem to fear, shorten one's life. Banish all prejudice and fear in this respect. Before the priest's arrival make the following preparations:

(a) Place a chair beside the bed for the priest to hear the sick person's confession.

(b) Place a table in such a position, if possible, that the sick person can see it; let it be covered with a white cloth, and have a crucifix, two candlesticks with wax candles, a vessel containing holy water and a small sprinkler, together with another vessel containing a small quantity of common, fresh water. Beside the table place a small stool. These preparations should be made for the administration of Holy Communion.

(c) For the administration of Extreme Unction make the following preparations:

Place on the table a plate containing cotton made into six little balls, and some crumbled bread or salt.

II. DURING THE PRIEST'S VISIT.

When the priest comes bearing the Most Holy Sacrament the candles should be lighted. All who are present should receive the priest at the door and accompany him to the sick room, with the greatest humility and reverence in presence of the Blessed Sacrament. They will then withdraw, so that the priest may hear the sick person's confession, and repeat an Our Father or some other prayer in silence before the door of the sick person's room.

When Holy Communion is about to be administered they will enter the room and pray silently for the sick. A white cloth shall be spread out so that it will reach under the sick person's chin, and serve as a communion cloth. Immediately after the administration of the Most Holy Sacrament let the water, in which the priest washed his fingers after touching the sacred species, be given to the sick person to drink.

Let all who are present remain kneeling during the administration of Extreme Unction, except one who will uncover the sick person's hands and feet for the priest to anoint them with the holy oils. Everybody should remain also, in a spirit of devotion and prayer, during the general absolution, that is, the final indulgence granted at the hour of death.

III. AFTER THE PRIEST'S DEPARTURE.

The water, cotton, crumbs of bread or salt which were used in the administration of the Holy Sacrament should be immediately burned in the fire.

Let those present be careful not to distract the thoughts of the sick person with idle conversations immediately after the departure of the priest. Should the sick person soon forget the great blessing bestowed on him, let the attendants gently lead his mind back to pious thoughts. Such a day is the Lord's day.

INSTRUCTIONS FOR THOSE ATTENDING A PERSON IN EXTREME ILLNESS.

Present the crucifix to the gaze of the sick person frequently, and, if possible, let the patient hold it in his hand. A crucifix should be so placed that the sick person could always see it without inconvenience or trouble.

Give frequent utterance to short, pious ejaculations, especially concerning repentance and resignation. Have a good book in the house which may be read aloud to the sick.

Be careful that the General Absolution shall be given in case the priest did not grant it after administering the Last Sacraments.

Do not admit many visitors to the sick room; even the necessary visits should be short.

Render punctual obedience to priest and doctor; preserve order and cleanliness.

On Prayer.

NECESSITY OF PRAYER.

WE ought always to pray, and not to faint.—Luke xviii. 1. Watch ye, and pray, that ye enter not into temptation.—Matt. xxvi. 41. Ask, and it shall be given you.—Ibid. vii. 7. Without Me you can do nothing.—John xv. 5. Not that we are sufficient to think anything of ourselves, but our sufficiency is from God.—2 Cor. iii. 5. God bestows some favors without prayer, such as the beginning of faith; others, such as perseverance, are granted only to those who pray.—St. Aug. To enter heaven, continual prayer is necessary after baptism; for although all sins are remitted by that sacrament, there still remains concupiscence to assail us from within and the world and the devil to attack us from without.—St. Thomas. All the graces which God hath prepared for us from all eternity will be granted only to prayer.—St. Thomas. Prayer is necessary, not to make our wants known to Almighty God, but to convince us of our obligation to recur to His mercy for succor, and thus make us acknowledge Him to be the author of all our works.—Ibid. God

wishes to give, but He gives only to those who ask.—St. Aug. As the soul animates the body, so prayer sustains the life of the soul. As the body cannot live without the soul, so the soul without prayer is dead.—St. Chrys. As the flesh derives its nutriment from food, so the soul is nourished by prayer.—St. Aug. To prayer may be traced the beginning, the progress, and the perfection of all virtues.—St. Charles Borromeo. Who are we, or what is our strength, that we should be able to resist so many temptations? God certainly wished that we, seeing that we are deficient, and that out of Him there is no assistance for us, should, with all humility, have recourse to His mercy.—St. Bernard.

EFFICACY OF PRAYER.

ASK, and it shall be given unto you; seek, and you shall find: knock, and it shall be opened unto you.—Matt. vii. 7. How much more will your Father, who is in heaven, give good things to them that ask Him?—Ibid. vii. 11. For every one that asketh, receiveth; and he that seeketh, findeth.—Ibid. vii. 8. If you shall ask anything in My name, that will I do.—John xvi. 14. You shall ask whatever you will, and it shall be done to you.—John xv. 7. Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you.—Ibid. xvi. 23. I can do all things in Him who strengtheneth me.—Phil. iv. 13. The

Lord is nigh unto all them that call upon Him; to all that call upon Him in truth. He will do the will of them that fear Him, and He will hear their prayer and save them.—Psalm xliv. 18, 19. By prayer is obtained the possession of every good and deliverance from every evil.—St. Bonaventure. By the practice of prayer we may construct an impregnable citadel, in which we shall be securely protected against all the snares and violence of the enemy.—St. Laur. Just. Prayer is more powerful than all the devils.—St. Bernard. Prayer is an armor capable of resisting all the assaults of the devil; it is a defence which preserves us in every danger, a port which saves us in every storm, and a treasure which supplies us with every good.—St. Alphonsus. He who practises prayer, sins not; and, divested of every affection, he begins to dwell in heaven, and to enjoy the conversation of God.—Ibid. He knows how to *live well* who knows how to *pray well*.—St. Aug. He who prays shall infallibly be saved, and he who does not pray will inevitably be lost. All the elect (infants excepted) are saved by prayer. All the reprobate are lost through the neglect of prayer.—St. Alphonsus.

THE CONDITIONS OF PRAYER.

THE most necessary conditions of prayer are humility, confidence, and perseverance.—St. Alphonsus. He hath had regard to the prayer of the humble.—Psalm ci. 18. God resisteth the proud, and giveth grace to the humble.—St. James iv. 6. The prayer of him that humbleth himself shall pierce the clouds; . . . and he will not depart till the Most High behold.—Ecclus. xxxv. 21. A contrite and humble heart, O God, Thou wilt not despise.—Psalm i, 19. Thou who savest them that trust in Thee.—Ibid. xvi. 7. Because he hoped in Me, . . . I will deliver him and glorify him.—Ibid. xc. 14, 15. But they that hope in the Lord shall renew their strength.—Isaias xl. 31. Not one hath hoped in the Lord, and hath been confounded.—Ecclus. ii. 11. They that trust in the Lord, shall be as Mount Sion.—Psalm cxxiv. 1. Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.—Psalm xxxii. 22. He that wavereth is like a wave of the sea, that is moved and carried about by the wind. Therefore, let not that man think that he shall receive anything of the Lord.—St. James i. 6, 7. Go; and as thou hast believed, so be it done to thee.—Matt. viii. 13. All things whatsoever you ask, when ye pray, believe that you shall receive; and they shall come unto you.—Mark xi. 24. God protects and saves all who confide in Him.—St. Al-

phonsus. They that hope in the Lord shall lay aside their weakness, and put on the strength of God; they shall not faint, nor even be fatigued, in treading the rugged ways of salvation.—Ibid. Thou, O Lord, dost not pour the oil of mercy, unless into vessels of confidence.—St. Bernard. The prayer of the just man is the key of heaven; his petition ascends, and God's mercy descends.—St. Aug. Trusting in the *divine promises*, let us ever pray with confidence, not wavering, but strong and firm.—St. Alphonsus. To obtain final perseverance, we must continue to pray to the end of our lives. If, by our negligence, we break the chain of our prayers, the chain of graces, on which our salvation depends, will also be broken.—Ibid. Oh! how the constant supplication to God by prayer, and the confident expectation of receiving from Him the graces we stand in need of, enkindle in us the fire of divine love, and unite us to the Divinity.—Ibid. We must continue to pray until we receive the sentence of eternal salvation.—Ibid.

All our petitions should be made through our Lord Jesus Christ. Ask in the name of Jesus Christ, through His merits, and in virtue of His divine promises.

If God is pleased by our prayers to His saints, He will be much more pleased by our supplication to His holy Mother. When we have recourse to the intercession of the Blessed

Virgin, it is not from a diffidence in the Divine mercy, but from a sense of our own unworthiness.—St. Anselm and St. Alphonsus Liguori.

(See St. Alphonsus Liguori's excellent *Treatise on Prayer*.)



On Indulgences.

(From the Raccolta.)

AFTER the guilt of mortal sin and its eternal punishment have been forgiven the penitent, the obligation of satisfying Divine justice by some temporal punishment, to be undergone in this life or in the next, generally remains. A temporal punishment is, likewise, the sad heritage of every venial sin, and must, in like manner, be borne either here or hereafter. Our Divine Lord, however, has so disposed in His infinite mercy that the faithful can be freed, either wholly or partially, from these temporal punishments. And this can be done either in the present life or in the life to come: in the present life, as well by meritorious works which they themselves do, as by sacred indulgences which the Church, the depository of the superabundant satisfactory merits of Christ and of His saints, grants, by way of absolution, to her children and which they gain for themselves: in the life to come, by the application made, by way of suffrage, of these same indulgences to the holy souls in purgatory. For a sacred indulgence is nothing else but the remission of the **temporal** punishment due for sins already forgiven as to

guilt; a remission granted by ecclesiastical authority to the faithful, from the treasury of the superabundant satisfactory merits of our Lord Jesus Christ, of Mary most holy and of the Saints.

Among the indulgences, some are called *Partial*; such, namely, as are granted for a certain number of days, or periods of forty days, called "quarantines," or for a year; or for several years, etc.: others are called *Plenary*; and among these latter, some are in the form of *Jubilee*.

By *Partial* indulgences of days, or quarantines, or years, so much of the temporal punishment which had to be undergone either in this life or in the next, is remitted in favor of him who gains them, as would have been remitted by the performance of the penances of so many days, quarantines, years, etc., prescribed in the ancient penitential canons of the Church.

Plenary Indulgences:—By these indulgences all of the temporal punishment is remitted which we owe to God for our sins even after they have been pardoned; so that if we were to die immediately after gaining a plenary indulgence we should go straight to heaven. The same may be said of the souls in purgatory, whenever we gain for them a plenary indulgence which is applicable to them; provided only that the Divine Justice deign to accept it in their behalf.

When indulgences are granted in the form of *Jubilee*, the principal difference is that the confessors have power of jurisdiction conferred on them to absolve from reserved cases, to dispense from or commute certain simple vows, etc.

Conditions requisite for gaining indulgences : *In the first place*, in order to gain an indulgence, it is necessary to be in the state of grace, i. e., the soul must be free from grievous sin.

In the second place, it is necessary to have at least a general intention of gaining the indulgences.

In the third place, it is necessary for the gaining of indulgences to perform in person and with devotion all the good works enjoined as to time, manner, end, etc., according to the terms under which the indulgence is granted. If any of the works enjoined be omitted, either wholly or in some notable part, whether through ignorance, negligence, or inability; or if any of the conditions of time, place, etc., prescribed be not observed for any reason whatsoever, then—except in the case of a lawful commutation—the indulgence in question is not gained. The conditions mentioned above are required for the gaining of any indulgence whatever. To gain plenary indulgences, *Confession*, Communion, a visit to some church or public oratory, and pious prayers are usually prescribed.

Concerning the Confession, the Sacred Congregation of Indulgences decreed, May 19, 1759, that "Sacramental Confession, when required by the brief as a condition for gaining a plenary indulgence, must be made by all, even by those who are not conscious of mortal sin." "If Confession is required for gaining an indulgence, it may be made within the eight days immediately preceding the day to which the indulgence is affixed; Communion may be received on the day before the feast; both confession and communion may be received during the entire octave." (Canon Law—Can. 931.1.) Section three of the same canon provides, that those who are accustomed to go to Confession at least twice a month, or to communicate daily in the state of grace and with an upright and holy intention, although they do not receive one or the other time a week, may without confession gain all the indulgences for which confession is prescribed as a necessary condition. From this favor are excluded indulgences of the ordinary and the extraordinary jubilee. (Can.931.3.)

About the *Communion*: It should be noted that the one Communion will serve for many plenary indulgences that may be gained on the same day, even though Holy Communion be prescribed for each one of them, provided, however, that all the other conditions assigned for each indulgence be complied with. By a

visit to a *church* or *public oratory*, is meant a visit made to some sacred place, through motives of faith and religion, with the intention of honoring God, either in Himself or through some of His Saints. Hence, in order to gain a plenary indulgence, it is not necessary to visit a church, unless it be so stated in the indult granting the indulgence. When the indult enjoins some *pious prayers*, "for the usual intentions," it is understood that some prayers are to be said for the increase of the Catholic faith, for the triumph of holy Church, for the conversion of sinners, for peace and union among Christian princes and rulers, and for the extirpation of heresies. The explicit intention of these ends is not, however, necessary; it suffices that we pray for the intention of the Sovereign Pontiff. If general prayers for the intention of the Sovereign Pontiff are prescribed for gaining an indulgence, *mental prayer* is *not sufficient*; any vocal prayers may be chosen by the faithful unless some special prayer is prescribed (Can. 934.1).



On Meditation.

“With desolation is all the land made desolate because there is none that considereth in the heart.”—*Jer. xii. 11.*

“I will meditate on Thee in the morning; and in my meditation a fire shall flame out.”—*Psalms lxii. and xxxviii.*

IT WILL be in vain for you to promise yourself any solid or permanent fruits from the best instructions and reading, if you do not consider Meditation as one of your most important duties, and as such persevere in it with the utmost exactness. A great deal depends on your conceiving such correct ideas of this holy exercise, as will prevent your being misled by the illusion of those who call Meditation an exercise of extreme difficulty, or else of too great sublimity for ordinary capacities. This opinion may be easily traced to the devil, the great enemy of all good; particularly as it is universally held by such as are most in the habit of listening to his suggestions. Those who pronounce the most decidedly on the difficulty of Meditation are always the very persons who never attempt it; and who certainly, on that account alone, are, of all others, the least qualified to give an opinion on an exercise of which they have no experimental knowledge. Still, notwithstanding the unfounded prejudices

entertained against Meditation, nothing is more certain than that this exercise is one of the most efficacious and necessary for those who would secure their salvation; and that it is easy and adapted to the most limited understanding.

Aware of this important truth, consider that some degree of Meditation is indispensably necessary, according to the unanimous opinion of the Holy Fathers: St. Augustine and St. Chrysostom assert that reflection and consideration on the truths of salvation are the foundation of good works; and it is certainly clear to everyone that those who do not reflect or meditate on the maxims of the Gospel, on their various duties, on the obstacles which impede their progress in virtue, and on the means best calculated to remove them, run a great risk of forgetting those aims, neglecting those duties, yielding to those obstacles, and slighting those means; consequently, of being eternally lost. On the contrary, those who meditate assiduously, morally insure their salvation; because Meditation naturally produces such good desires, holy affections, and efficacious resolutions, as, at length, to excite to the execution of good designs, to the perfect amendment of life, and to the habitual practice of virtue. How consoling it is to think that an exercise so salutary is likewise so easy.

In effect, nothing more is requisite for Meditation, than to be a reasonable creature, because Meditation is nothing more than an exercise of

the three powers of the soul—memory, understanding, and will; that is, *an application of these three powers* to some particular subject, whether spiritual or temporal. Therefore, it is clear that Meditation, rightly understood, is not only easy, but universally practised, since all, from the highest to the lowest, have some object in view; some scheme to accomplish; some business to pursue; and there is no one, if he wish to avoid being rash or foolish, who does not frequently reflect on and adopt the means most likely to insure success. A Saint is not distinguished from a worldling, precisely by reflecting or meditating more frequently and more profoundly; but by a *difference in the subject* of his reflections or meditations. It is on the concerns of the soul only that Meditation is found troublesome and difficult. For example, what difficulty does a merchant find in meditating, that is, in reasoning or reflecting, on commerce?—a farmer upon husbandry?—a tradesman upon his employments? Those persons frequently call to mind what they have heard and read, for or against the plans they pursue, and thus they exercise the *memory*. They make serious reflections upon what they have found profitable or the reverse, and consider frequently how far their plans are calculated to insure success, or expose them to failure; this is the exercise of the *understanding*. Lastly, however little capacity those persons may have, their reflections never fail to excite in their *will* hopes and desires of success, fears

of danger, or sorrow for failures; this is the exercise of the *will*. And these same reflections afterwards urge them to take precautions against the accidents they foresee, and adopt such measures as may repair past losses, and insure ultimate success.

This is what is called Meditation; and is it not clear that it is practised by every description of persons? What then can prevent you from reflecting or meditating on the momentous business of your salvation? Why can you not meditate on what may conduce to, or be an obstacle to the attainment of eternal felicity? Why can you not examine the state of your soul—its dispositions and inclinations,—and consider what you ought to pursue or avoid? The whole secret is to think of *eternity* as often, at least, as worldlings do of *time*,—to feel as much interest for our *souls*, as worldlings do for their *bodies*,—and to be as willing to encounter difficulties and overcome obstacles for *immortal treasures*, as worldlings are for *perishable goods*. But, alas! the want of these dispositions is precisely what constitutes the difficulty of Meditation. *With desolation*, says the Holy Scripture, *is the land made desolate, because there is none that considereth in the heart*, on the danger he runs of eternal perdition, on the means of saving himself from unspeakable misery. As the dispositions for Meditation are acquired and perfected by the habit of meditating, you cannot be too strenuously exhorted to adopt this holy exercise, and to

persevere in it. The great *truths of salvation* are certainly the only subjects worthy of your most serious consideration.

IMPORTANT REMARKS

FOR MAKING MEDITATION WELL.

There are certain things to be observed before Meditation, during Meditation, and after Meditation.

BEFORE MEDITATION.

We must dispose ourselves for it, by purity of heart, flight from sin, interior and exterior recollection, and by a pure intention of seeking in prayer only the glory of God, and our advancement in virtue.

We must prepare the subject of Meditation, by reading it, or hearing it read, the evening before. And in the morning we should pass it over in our mind, and foresee what homage we will render to God in the first point; what considerations and petitions we will make in the second point; and what resolutions we will take in the third point.

DURING MEDITATION.

It is not necessary to make, in one Meditation, many considerations, nor all the acts indicated in the method. When we are usefully occupied in some consideration, or in producing some holy affections, as those of the love of God, sorrow for sin, etc., we must not desist under pretext of passing to some other. Nev-

ertheless, as the exercising of ourselves in holy affections is the most important part of the Meditation, it is to this we should give the most attention.

Although we should suffer much from distractions, dryness, and even from temptations, still we must not be discouraged, nor abandon this holy exercise; but we should persevere in it, renouncing faithfully all distractions and temptations, and suffering patiently all weariness and dryness.

At the end of Meditation, it is well to collect our good resolutions, and to beg our Blessed Mother, our good Angel, and our holy patrons and patronesses, to obtain that we may be faithful to them. And we should not neglect to make a spiritual bouquet.

AFTER MEDITATION.

We must guard against dissipation, and also against suffering our mind to be so far engrossed by exterior duties as to prevent our making, from time to time, some aspirations, renewing the offering of our actions, asking for grace to perform them well, etc.

And, during the day, we should recall the good resolutions taken, and *watch for the occasions to put them in practice*. It is profitable to write down sometimes what has most moved us, and the resolutions we have made, particularly during retreats. And it would be useful to read over, from time to time, what we have written.

Without a habit of Meditation, salvation is endangered. Different saints have said that they could almost answer for the salvation of a person habitually practising meditation. The Church grants an Indulgence each time a person makes at least a quarter of an hour's meditation daily, and a Plenary Indulgence once a month.

Let each person then devote at least one quarter of an hour daily to this spiritual duty. Kneeling or seated in the church, or in your room, seriously consider some truth of faith—a mystery of our Lord's life—a virtue—an eternal truth—some portion of the Sacred Scriptures, or of the Following of Christ.

A PRAYER BEFORE MEDITATION.

Preparatory Prayer. Grant, O my divine Jesus, that, during this meditation, all my intentions, all my actions, and all the operations of my soul may tend purely and solely to Thy service and the glory of Thy divine Majesty.

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Send forth Thy spirit, and they shall be created.

And Thou shalt renew the face of the earth.

Let us pray.

O God, who hast instructed the hearts of the faithful by the light of the Holy Spirit, grant us also the gift of the same Spirit, that we

may love and relish what is good, and evermore rejoice in His divine consolations, through Jesus Christ our Lord. Amen.

Hail Mary, etc.

GRACE BEFORE MEALS.

<p>BENEDIC, Domine, nos et hæc tua dona, quæ de tua largitate sumus sumpturi; per Christum Dominum nostrum. Amen.</p>	<p>BLESS us, O Lord, and these Thy gifts, which of Thy bounty we are about to receive; through Christ our Lord. Amen.</p>
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THANKSGIVING AFTER MEALS.

<p>AGIMUS tibi gratias, omnipotens Deus, pro universis beneficiis tuis, qui vivis et regnas, Deus in sæcula sæculorum. Amen.</p>	<p>WE return Thee thanks, Almighty God, for these and all the blessings received from Thy bounty; through Christ our Lord. Amen.</p>
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INVOCATION TO THE HOLY GHOST.

<p>VENI, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.</p>	<p>COME, Holy Ghost, replenish the hearts of Thy faithful, and enkindle in them the fire of Thy divine love.</p>
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Emitte Spiritum
tuum, et creabuntur.

Send forth Thy
Spirit, and they shall
be created.

Et renovabis faciem
terrae.

And Thou wilt re-
new the face of the
earth.

Oremus.

Let us pray.

DEUS, qui corda
fidelium Sancti
Spiritus illustratione
docuisti; da nobis in
eodem Spiritu recta
sapere, et de ejus sem-
per consolatione gau-
dere. Per Christum
Dominum nostrum.
Amen.

O GOD, who by the
light of the Holy
Ghost didst instruct
the hearts of the faith-
ful; grant us, we be-
seech Thee, a love and
relish for what is right
and just, and a con-
stant enjoyment of His
comforts. Through
Christ our Lord.
Amen.

Ave Maria, etc.

Hail Mary, etc.

ANTHEM TO THE BLESSED VIRGIN.

SUB tuum præ-
sidium confugi-
mus, sancta Dei Geni-
trix; nostras depreca-
tiones ne despicias in
necessitatibus nostris,
sed a periculis cunctis
libera nos semper, Virgo
gloriosa et benedicta.

WE fly to thy pa-
tronage, O holy
Mother of God; de-
spise not our petitions
in our necessities, but
deliver us always from
all dangers, O glori-
ous and blessed Vir-
gin.

Morning Prayers.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen. Blessed be the most holy and undivided Trinity, now and for evermore. Amen.

MOST holy and undivided Trinity, one God in three persons, I adore Thee with profound humility, and offer Thee with my whole heart, the homage due to Thy sovereign Majesty. O my God, I return Thee thanks for the innumerable favors and benefits which I have received, especially for my preservation during the past night. I consecrate this day to Thee, and desire to employ it wholly in Thy service. I offer Thee all my thoughts, words, actions, and sufferings. Bless them, O Lord, that they may all be animated by Thy love, and may tend to Thy greater honor and glory.

O ADORABLE Jesus, divine model of that perfection to which we should all aspire, I am resolved to become like Thee, mild, hum-

ble, chaste, zealous, patient, charitable, and resigned. I will, in particular, exert all my efforts not to fall this day into the faults I so frequently commit, and which I most earnestly desire to correct.

O my God, Thou knowest my weakness, and that I can do nothing without the assistance of Thy grace; do not deny it to me, O my God! but proportion it to my wants. Give me sufficient strength to avoid evil, to practise all the good Thou expectest of me, and to suffer patiently all the afflictions Thou mayest be pleased to send me.

PATER noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

AVE Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

CREDO in Deum, Patrem Omnipotentem, Creatorem cœli et terræ; et in Jesum Christum, Filium ejus unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pi-

lato crucifixus, mortuus, et sepultus. Descendit ad inferos, tertia die resurrexit a mortuis, ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam. Amen.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa.

Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam æternam. Amen.

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

HOLY Virgin Mother of my God, who art also my Mother and Patroness, I place myself under thy protection, and throw myself with confidence beneath the wings of thy mercy. Be thou, O Mother of Tenderness, my

refuge in trouble, my consolation in trial, and my advocate with thy Divine Son, this day, every day of my life, and particularly in the hour of my death.

Angel from Heaven, my faithful and charitable guide, obtain for me the grace to be docile to thy inspirations, and always to direct my steps in such a manner as never wilfully to stray from the commands of God.

O glorious Saint, whose name I bear,

In Thy prayers I ask a share;

Obtain me grace to do what's right,

To keep the faith and win the fight. Amen.

(Pius XI, Nov. 7, 1922.)

ACT OF FAITH.

O MY God! I firmly believe all the sacred truths which the Holy Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

ACT OF HOPE.

O MY God! relying on Thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting, through the merits of Jesus Christ, and by the intercession of His blessed Mother and all the Saints.

ACT OF LOVE.

O MY God! I love Thee above all things, with my whole heart and soul, purely because of Thy infinite perfections; and I love

my neighbor as myself, for the love of Thee; I forgive all who have injured me, and I ask pardon of all whom I have injured.

ACT OF CONTRITION.

O MY God! I am most heartily sorry for all my sins; I detest them above all things from the bottom of my heart, because they displease Thee, my God, who alone art worthy of my love, on account of Thy amiable and adorable perfections; and I firmly purpose, with the assistance of Thy Holy Grace, never more to offend Thee, and to do all that I can to atone for my sins.

(Lord Jesus, be pleased to shield with the protection of Thy Divine Heart the Cardinal Protector of the Society of the Sacred Heart of Jesus.)

Most afflicted Heart of Mary, pray for us.

(Three times.)

THE ANGELUS.

ANGELUS Dom-
ini nuntiavit
Mariæ.

R. Et concepit de
Spiritu Sancto.

Ave, Maria, etc.

V. Ecce ancilla
Domini.

THE Angel of the
Lord declared
unto Mary.

R. And she con-
ceived of the Holy
Ghost.

Hail, Mary, etc.

V. Behold the hand-
maid of the Lord.

R. Fiat mihi secundum verbum tuum.

Ave, Maria, etc.

V. Et Verbum caro factum est.

R. Et habitavit in nobis.

Ave, Maria, etc.

R. Be it done unto me according to Thy word.

Hail, Mary, etc.

V. And the Word was made flesh.

R. And dwelt among us.

Hail, Mary, etc.

Oremus.

Let us pray.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eundem Christum Dominum nostrum. Amen.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an Angel, may by His passion and cross, be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

REGINA cœli lætare, Alleluia;

Quia quem meruisti portare, Alleluia;

REJOICE, O Queen of Heaven! Alleluia;

For He of whom thou wast meet to be the mother, Alleluia;

Resurrexit, sicut dixit, Alleluia. Hath risen, as He foretold, Alleluia.

Ora pro nobis Deum, Alleluia. Pray for us to God, Alleluia.

V. Gaude et lætare, Virgo Maria! Alleluia. R. Rejoice and be glad, O Virgin Mary! Alleluia.

R. Quia surrexit Dominus vere, Alleluia. R. Because our Lord hath truly risen, Alleluia.

Oremus.

Let us pray.

DEUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es; præsta, quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. Amen.

O GOD! who by the resurrection of Thy only Son, our Lord Jesus Christ, didst vouchsafe to gladden the world; grant that by the intercession of His Virgin Mother, we may receive the joys of eternal life; through the same Christ our Lord. Amen.

Evening Prayers.

IN the name of the Father, and of the Son,
and of the Hòly Ghost.
Let us place ourselves in the presence
of God, and adore Him.

I ADORE Thee, O my God! with the dis-
positions with which the presence of Thy
Sovereign Greatness inspires me. I be-
lieve in Thee, because Thou art truth itself; I
hope in Thee, because Thou art infinitely good;
I love Thee with my whole heart, because Thou
art supremely amiable; and I love my neighbor
as myself, for the love of Thee.

What thanks, O my God, should I not return
Thee for the many favors Thou hast been
pleased to bestow on me. Thou hast thought
of me from all eternity; Thou hast drawn me
out of nothing; and Thou dost continue daily
to load me with innumerable blessings! Alas!
my God, what can I return to Thee for such
bounty? Unite with me, ye blessed Spirits, in

praising the God of mercies, who never ceases to confer favors, even on the most ungrateful and unworthy of all His creatures.

COME, Holy Spirit, Eternal Source of Light, dispel the darkness that conceals from me the malice and deformity of my sins. Grant, O my God, that I may detest them, if possible, as much as Thou dost, and that I may dread nothing so much as to commit any in future.

DID I, upon awaking, give my first thoughts to God?

How did I say my morning prayers; those of the day?

How have I said my night prayers?

How did I hear Mass?

Have I been submissive and respectful to my Superiors?

Have I been mild, patient and amiable with my companions?

Have I not given them bad example? bad advice?

Have my conversations been exempt from faults against charity, truth, humility?

Have I in all things observed that modesty which becomes a child of the Sacred Hearts of Jesus and Mary?

WHAT would I not give, O my God! that I had never offended Thee! but since I have been so unhappy as to displease Thee, I am resolved to testify my grief by leading a

more regular life. I renounce all my sins, and the occasions of them, especially those into which I have had the weakness so frequently to relapse; and if Thou wilt give me Thy grace, as I most fervently hope and implore, I will strive to fulfil all my obligations, and nothing shall be capable of withholding me when called upon to serve Thee.

THE LORD'S PRAYER.

OUR Father, who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

HAIL, Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty Creator of Heaven and earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried: He descended into

hell; the third day He rose again from the dead; He ascended into Heaven, sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and Life everlasting. Amen.

THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles, Peter and Paul, and all the Saints to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life! Amen.

May the Almighty and merciful Lord give me pardon, absolution, and remission of all my sins! Amen.

BLESS, O Lord, the repose I am about to take in order to repair my strength, and thus become better enabled to serve Thee.

Holy Virgin, Mother of my God, and after Him my only hope, my good angel, my holy patron, intercede for me, protect me during this coming night, through my whole life, and particularly at the hour of my death.

POUR down Thy blessings, O Lord, upon my parents, benefactors, friends and enemies. Protect all those placed over me in authority, whether spiritual or temporal. Succor the poor, all who are in prison, the afflicted, the sick, the agonizing, and travelers. Convert the hearts of heretics and enlighten the minds of infidels.

O God of bounty and mercy, take pity on the souls of the Faithful suffering in Purgatory; deliver them from their torments; and grant eternal life and rest to all those for whom I am bound to pray.

LITANY OF THE BLESSED VIRGIN.

KYRIE, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Pater de Cœlis
Deus,

Fili Redemptor
mundi Deus,

Spiritus Sancte,
Deus,

Sancta Trinitas,
unus Deus,

Sancta Mariâ,
Sancta Dei Geni-
trix,

Sancta Virgo vir-
ginum,

Mater Christi,

Mater divinæ
gratiæ,

Mater purissima,

Mater castissima,

Mater inviolata,

Mater intemerata,

Mater amabilis,

Mater admirabilis,

Mater boni
consilii,

Mater Creatoris,

Mater Salvatoris,

Virgo prudentis-
simæ.

Misere nobis

Ora pro nobis.

God the Father of
Heaven,

God the Son, Re-
deemer of the
world.

God the Holy
Ghost,

Holy Trinity,
one God,

Holy Mary,

Holy Mother of
God,

Holy Virgin of
virgins,

Mother of Christ,

Mother of divine
grace,

Mother most pure,
Mother most

chaste,

Mother inviolate,

Mother undefiled,

Mother most ami-
able,

Mother most ad-
mirable,

Mother of good
counsel,

Mother of our
Creator,

Mother of our
Saviour,

Virgin most pru-
dent.

Have mercy on us.

Pray for us.

Virgo veneranda,

Virgo prædicanda,

Virgo potens,

Virgo clemens,

Virgo fidelis,

Speculum justitiæ

Sedes sapientiæ,

Causa nostræ

lætitiae,

Vas spirituale,

Vas honorabile,

Vas insigne devotionis,

Rosa mystica,

Turris Davidica,

Turris eburnea,

Domus aurea,

Fœderis arca,

Janua Cœli,

Stella matutina,

Salus infirmorum,

Refugium peccatorum,

Consolatrix afflictorum,

Auxilium Christianorum,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice,

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

Vessel of honor,

Singular vessel of devotion,

Mystical rose,

Tower of David,

Tower of ivory,

House of gold,

Ark of the covenant,

Gate of Heaven,

Morning Star,

Health of the sick,

Refuge of sinners,

Comforter of the afflicted,

Help of Christians,

Ora pro nobis.

Pray for us.

Regina Angelo-
rum,
Regina Patri-
archarum,
Regina Prophet-
arum,
Regina Apostol-
orum,
Regina Martyrum,
Regina Confes-
sorum,
Regina Virginum,
Regina Sanctorum
omnium,
Regina sine labe
originali con-
cepta,
Regina Sacratiss-
imi Rosarii,
Regina pacis,

Ora pro nobis

Queen of Angels,
Queen of Parti-
archs,
Queen of Proph-
ets,
Queen of Apos-
tles,
Queen of Martyrs,
Queen of Confes-
sors,
Queen of Virgins,
Queen of all
Saints,
Queen conceived
without original
sin,
Queen of the Most
Holy Rosary,
Queen of Peace,

Pray for us.

Agnus Dei, qui
tollis peccata
mundi, *Parce*
nobis, Domine.

Agnus Dei, qui
tollis peccata
mundi, *Exaudi*
nos, Domine.

Agnus Dei, qui
tollis peccata
mundi, *Miserere*
nobis.

Lamb of God, who
takest away the sins
of the world, *Spare*
us, O Lord.

Lamb of God, who
takest away the sins
of the world, *Gra-*
ciously hear us, O
Lord.

Lamb of God, who
takest away the sins
of the world, *Have*
mercy on us.

Christe, audi nos.

Christ, hear us.

Christe, exaudi nos.

Christ. graciously hear us.

V. Ora pro nobis,
Sancta Dei Genitrix.

V. Pray for us, O
Holy Mother of God.

R. Ut digni efficiamur
promissionibus
Christi.

R. That we may be
made worthy of the
promises of Christ.

Oremus.

Let us pray.

GRATIAM tuam,
quæsumus, Do-
mine, mentibus nostris
infunde; ut qui angelo
nuntiante, Christi Filii
tui Incarnationem cog-
novimus, per Pas-
sionem ejus et Crucem
ad Resurrectionis glor-
iam perducamur. Per
eundem Christum Do-
minum nostrum. Amen.

POUR forth, we
beseech Thee,
O Lord, Thy grace
into our hearts; that
we, to whom the In-
carnation of Christ,
Thy Son, was made
known by the message
of an angel, may by
His Passion and Cross
be brought to the glory
of His Resurrection.
Through the same
Christ our Lord.
Amen.

PRAYER TO THE HEART OF JESUS.

LORD Jesus, who through Thy tender love
for the Church, Thy Spouse, hast been
pleased to open to her the riches and sweetness
of Thy Divine Heart; grant us that our hearts

may be enriched with the treasures therein contained, and replenished with its overflowing delights.

PRAYER IN HONOR OF THE IMMACULATE HEART
OF MARY.

O LORD of infinite clemency, who, for the salvation of sinners and help of the afflicted, hast given to the Blessed Virgin Mary a heart like to that of her Divine Son, and hast made it a source of meekness and mercy; grant, we beseech Thee, that those who honor that Immaculate Heart, may through its merits and her intercession, become according to the Heart of Jesus.

INVOCATION TO THE SACRED HEART.

LORD Jesus, be pleased to shield with the protection of Thy Divine Heart, our Holy Father the Pope and Thy Holy Church.

PRAYER TO SAINT MICHAEL.

GLORIOUS Saint Michael, Prince of the Celestial Hosts, and protector of the Universal Church, defend us, we beseech thee, from all dangers, visible and invisible, in particular from fire.

O MY God! I believe in Thee, I hope in Thee, and I love Thee with my whole heart.

Most afflicted Heart of Mary, pray for us.

(Three times.)

PRAYER TO THE BLESSED VIRGIN.

REMEMBER, O most pious Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Relying on thy goodness and mercy, we cast ourselves at thy sacred feet, and most humbly supplicate thee, O Mother of the Eternal Word, to adopt us as thy children, and take upon thyself the care of our salvation.

O let it not be said, our dearest Mother, that we have perished at thy sacred feet, where no one ever found aught but mercy, grace and salvation. Amen.

MORNING PRAYERS.

A SHORT METHOD.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

MORNING OFFERING.

O JESUS, through the Immaculate Heart of Mary, I offer Thee all my prayers, works and sufferings of this day, for all the intentions of Thy Divine Heart in union with the Holy Sacrifice of the Mass and for the special intention of the League of the Sacred Heart.

(Here, if possible, mention the intention of the month.)

ACT OF THANKSGIVING.

DEAR Jesus, I thank Thee for my preservation during the past night, and for the preservation of all my dear ones. I thank Thee for all Thou hast done for them and me and I ask Thee to watch over us this day, strengthen us in temptation and let us persevere in good; grant that in all things we may know and do Thy most holy will. Amen.

Our Father, etc.,
Apostles' Creed,

Hail, Mary, etc.,
Confiteor.

ACTS.

O MY God! I firmly believe in Thee, because Thou art Truth itself. I hope in Thee, because Thou art infinitely good; and I love Thee with my whole heart and soul, because Thou art infinitely worthy and deserving of all love. I am truly sorry for all my sins, because they offend Thee, my God, who art all good and deserving of my love.

PRAYER OF ST. ALOYSIUS TO THE BLESSED VIRGIN.

TO THEE, O Holy Mary, my sovereign Mistress, to thy blessed trust and special charge, and to the bosom of thy mercy, this day and every day, and at the hour of my death, I commend myself, my soul and my body; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof; that through thy

most holy intercession, and through thy merits, all my works may be directed and disposed according to thy will and the will of thy Son. Amen.

PRAYER TO ST. JOSEPH.

O HOLY St. Joseph, who didst calmly breathe forth thy pious soul in the company of Jesus and Mary, remember that moment so awful for me, and be my helper and protector, O blessed St. Joseph! when I bid an eternal farewell to this land of exile. Amen.

May the blessing of the Father, Son, and Holy Ghost descend upon the souls of our parents, benefactors, friends and enemies.

May Thy divine assistance remain always with us, and may the souls of the faithful departed through Thy mercy rest in peace.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

EVENING PRAYERS.

A SHORT METHOD.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, Hail, Mary, Apostles' Creed and Confiteor.

ACT OF THANKSGIVING.

LORD Jesus, I thank Thee for my preservation during the past day and for the preservation of all my dear ones. I thank Thee

for all Thou hast done for them and for me, and I ask Thee to watch over us this night and preserve our souls and bodies from all dangers. Amen.

PRAYER FOR LIGHT TO KNOW OUR OWN SINS.

Let us ask of our Lord Jesus Christ grace to discover the sins which we have committed this day; and beg of Him a true sorrow for them, and a sincere repentance.

O MY Lord Jesus Christ, Judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life, enlighten me, I beseech Thee, and give me a humble and contrite heart, that I may see wherein I have this day offended Thine infinite Majesty; and judge myself now with such a just severity, that then Thou mayest judge me with mercy and clemency.

(Pause for short examen of the day just passed.)

Some thoughts for the examen—My ordinary actions—Are they such that I can ask our Blessed Mother to stand by me in them?—Can I invite her to be present at my prayers, to listen to my conversation, to approve my choice of books, of company?—Are my manners and dress such as are befitting a child of God, a child of Mary?

ACT OF CONTRITION.

O MY God, permit me to throw myself with holy Magdalene at the feet of my Saviour, and to weep for my numerous sins. I have not given Thee, my God, the glory that I owed Thee, by so many titles. and I have

abused Thy gifts to offend Thee, who art infinitely good in Thyself, and infinitely worthy of love. In Thy presence did I sin; I saddened Thy Heart at the very moment when Thou wast regarding me with infinite love. I was so blind and so ungrateful as to love creatures more than Thee, my Creator, and to prefer, to the accomplishment of Thy adorable will, my own vain satisfaction. On account of these infidelities I shall praise Thee less for all eternity, and shall be eternally deprived of the degree of glory Thou didst destine for me, if I had generously obeyed Thy law and inspirations. Ah! it is but too true, I have concurred with the executioners of Thy divine Son to His passion, ignominy and sorrow. Had I sinned less, Jesus would have suffered less and His agony on the Cross would have been less cruel and bitter. Pardon me, O my God, all the foul iniquities of my life. I deplore and detest them from the bottom of my heart, because they fill Thee with such an infinite abhorrence. O my God and Father, I embrace the feet of Thy divine Son Jesus, and, by the precious blood He shed for me, I beg of Thee to say to me the consoling words which He addressed to Blessed Magdalene: "Thy sins are forgiven thee." Divine Heart of Jesus, let one drop of Thy sacred blood fall on my heart to purify it and inflame it with love for Thee.

PRAYER TO THE BLESSED VIRGIN.

O MARY! watch the hour when my departing soul shall lose its hold on all earthly things, and stand unveiled in the presence of its Creator. Oh! then be my tender Mother, and place the merits of thy adorable Son Jesus in the scales of Justice in my behalf. Amen.

SALUTATION TO ST. JOSEPH.

HAIL, St. Joseph, favored with grace; Jesus and Mary are with thee; blessed art thou among men, and blessed is Jesus the Son of thy Spouse.

Holy Joseph, nursing father of Jesus, and Spouse of the ever Blessed Virgin Mary, pray for us poor sinners now, and at the hour of our death. Amen.

FOR THE DEAD.

O GOD, who hast taught us that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins, grant, we beseech Thee, that our humble prayers in behalf of the souls of Thy servants, and our brethren, friends, and benefactors, may be of use to them; so that Thou mayest deliver them from all punishment, and make them partakers of the redemption Thou hast purchased for them.

Eternal rest give to them, O Lord.

And may perpetual light shine upon them.
Amen.

Visit, we beseech Thee, O Lord, this habitation and drive far from it all the snares of the enemy. Let Thy Holy Angels dwell therein to preserve us in peace; and may Thy blessing be upon us forever. Through Christ our Lord. Amen.

Sacred Heart of Jesus, have mercy on us.
Immaculate Heart of Mary, pray for us.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Before you lie down to sleep, trace on your forehead these four letters, I. N. R. I., saying:

IN JESUS of Nazareth, King of the Jews, preserve me from sudden and unprepared death. Amen.

Our Lord revealed to St. Edmund that those who use this prayer shall be preserved from sudden death in the night.

THE LITANY OF THE MOST HOLY NAME OF JESUS.

(Form to which an indulgence of three hundred days was granted by Pope Pius IX., who suppressed all other forms.)

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.

God, the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of Eternal Light,
Jesus, King of Glory,
Jesus, Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty God.
Jesus, Father of the world to come,
Jesus, Angel of the great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, most meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, Author of life.
Jesus, Model of all virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,

Have mercy on us!

Jesus, our Way and our Life,
 Jesus, Joy of Angels,
 Jesus, King of the Patriarchs,
 Jesus, Master of the Apostles,
 Jesus, Teacher of the Evangelists,
 Jesus, strength of Martyrs,
 Jesus, light of Confessors,
 Jesus, purity of Virgins,
 Jesus, crown of all Saints,
 Be merciful, *spare us, O Jesus!*
 Be merciful, *graciously hear us, O Jesus!*
 From all evil, *deliver us, O Jesus!*
 From all sin,
 From Thy wrath,
 From the snares of the devil,
 From the spirit of fornication,
 From everlasting death,
 From the neglect of Thy inspirations,
 Through the mystery of Thy holy
 incarnation,
 Through Thy nativity,
 Through Thine infancy,
 Through Thy most divine life,
 Through Thy labors,
 Through Thy agony and passion,
 Through Thy cross and dereliction,
 Through Thy weariness and faintness,
 Through Thy death and burial,
 Through Thy resurrection,
 Through Thy ascension,
 Through Thy institution of the Most
 Holy Eucharist,
 Through Thy joys,
 Through Thy glory,

Have mercy on us.

Jesus deliver us.

Lamb of God! who takest away the sins of the world, *Spare us, O Jesus.*

Lamb of God! who takest away the sins of the world, *Graciously hear us, O Jesus.*

Lamb of God! who takest away the sins of the world, *Have mercy on us, O Jesus.*

Jesus! hear us.

Jesus! graciously hear us.

Let us pray.

O LORD JESUS CHRIST! who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant, we beseech Thee, to us who ask the gift of Thy divine love, that we may love Thee with our whole heart, in word and work, and never cease from showing forth Thy praise.

Grant, O Lord! that we have a perpetual fear and love of Thy holy name; for Thou never failest to direct and govern those whom Thou hast instructed in Thy true and solid love. Through Christ our Lord. Amen.



The Holy Sacrifice of the Mass.

THE method to be observed in hearing Mass may vary according to each person's devotion. It is in itself of less consequence than all the rest, because those whose hearts are penetrated with the dispositions here pointed out, cannot fail to hear Mass well, whatever method they adopt.

2. Devout methods of hearing Mass are to be found in most spiritual works: among them all, none is more salutary, nor better adapted to the spirit of the Holy Sacrifice, than to consider the Passion of Jesus Christ, and to apply its various circumstances to the different parts of the sacred mysteries. The Sacrifice of the Altar being in fact a renewal of the oblation once offered on the cross, it should therefore forcibly remind us of Calvary, and excite in our souls the sentiments we should naturally have experienced, had we witnessed the sorrows and sufferings attendant on the death of the Son of God. The best way to attain this end is to study in the ceremonies used at the altar, the history they represent, and in the movements of the priest, to follow Jesus step by step.

3. Transport yourself, then, in spirit, to Jerusalem: follow your Saviour, first, to the Garden of Olives, and afterwards to the mountain of sorrow and ignominy, uniting yourself with Mary and the holy women, who journeyed in the road marked out by the traces of His blood.

4. Like Simon of Cyrene, share with the innocent Lamb of God the burden of the heavy cross; attend to

the last words of your dying Redeemer; receive His expiring sighs; strike your breast with sorrow, and shed tears of love and repentance.

5. When you are going to hear Mass, let your first care be to endeavor to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other business and concerns. Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to His sacrifice, and to unite yourself to Him.

6. On your way to the church or chapel, put yourself in spirit in the company of the Blessed Virgin, and the other pious women going to Mount Calvary to be present at the passion and death of our Lord. Represent your Saviour as carrying His cross before you to be immolated thereon for your sins, and bewail these sins of yours as the cause of all His sufferings.

7. When you enter the church or chapel, humble yourself profoundly in the presence of God, whose house you come into; and if the Blessed Sacrament be kept there, adore your Saviour upon your bended knees. At taking the holy water, make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

8. Choose, as much as you can, a place to kneel in, where you may be most recollected, and least disturbed. There represent to yourself, by a lively faith, the majesty of God, and humbly beg His mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought.

Pope Pius X (5 (8) of July, 1904) granted an indulgence of 300 days, each time, to all who attend Holy Mass and say the following prayer at the beginning of Mass. A plenary indulgence was granted once a month, if said at the beginning of Mass on every Sunday and holy day of obligation.

Intentions may be made during Mass, either at the offertory, immediately after the consecration, or at the communion of the priest.

AN OBLATION.

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary and I offer to Thee the sacrifice which Thy divine Son made of Himself on the cross, which sacrifice He now renews on our altars. I offer it in the name of all mankind, with the masses which are now being celebrated, and which will be celebrated throughout the world, in order to adore Thee and render Thee all possible honor and glory; to thank Thee for Thy innumerable benefits; to appease Thy justice provoked by our sins; to give Thee the satisfaction Thou dost expect; also to obtain grace for myself, for Thy Church, and for the whole world, as also for the souls in purgatory.

O Lord, I offer Thee the masses which are being said throughout the world, in the name of all mankind, for Thy glory and the salvation and benefit of Thy creatures. O Lord, I desire to offer up myself to Thee, or all the intentions for which Thou now offerest Thyself to God Thy Father.

THE ASPERGES.

Before High Mass in parish churches, the priest, having put on, with appropriate prayers, the amice, alb, girdle, and the stole, enters the church, preceded by the clerk bearing the holy-water pot, and kneeling at the foot of the altar, intones the following psalm. Then while the choir is chanting it, he descends through the nave of the church, sprinkling the holy water over the faithful.

ASPERGES me,
Domine, hys-
sopo, et mundabor: la-
vabis me, et super
nivem dealbabor.

Ps. Miserere mei,
Deus, secundum mag-
nam misericordiam tu-
am.

V. Gloria Patri, etc.

Ant. Asperges me.

THOU shalt sprin-
kle me with hys-
sop, O Lord, and I
shall be cleansed:
Thou shalt wash me,
and I shall be made
whiter than snow.

Ps. Have mercy on
me, O my God, accord-
ing to Thy great
mercy.

V. Glory be, etc.

Ant. Thou shalt
sprinkle me.

The Priest, returned to the foot of the Altar, says:

OSTENDE nobis,
Domine, miseri-
cordiam tuam.

R. Et salutare tuum
da nobis.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

SHOW us, O Lord,
Thy mercy.

R. And grant us
Thy salvation.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

V. The Lord be
with you.

R. And with thy
spirit.

*Oremus.**Let us pray.*

EXAUDI nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de cœlis qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

HEAR us, O holy Lord, Almighty Father, eternal God; and vouchsafe to send Thy holy angel from Heaven to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday, inclusively, instead of the foregoing Anthem, the following is sung, and Alleluia is added to the V., and also to its R.

VIDI aquam egredientem de templo a latere dextro, Alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, etc.

I SAW water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Praise the Lord, for He is good; for His mercy endureth forever. Glory, etc.

The Ordinary of the Mass.

Mass is said either as *Low Mass* (the responses being made by the Clerk); or as a *High Mass*, when the Responses, Gloria, Creed, and Preface are chanted by the Choir; or a *Solemn High Mass*, in which the Deacon and Subdeacon officiate, chant certain portions, and in which incense is used.

The opening of the Mass, originally the Mass of the Catechumens, extends to the Creed, and may be compared to the Synagogue service under the old Law. As catechumens, Jews, and even Pagans might be present, it contains no allusion to the awful mysteries which occupy the Mass of the Faithful, but consists of Confession and Compunction; a Hymn of Adoration, Praise, and Thanksgiving; Prayers for our wants; the reading of the Scriptures, both Old and New; Instruction and Profession of Faith.

THE PREPARATION AT THE FOOT OF THE ALTAR.

The Priest, arrayed in his vestments, enters the Sanctuary, preceded by the Clerk, and bearing the Chalice, covered with the veil, and the burse lying upon it. Placing these on the Altar, he descends to the foot of the Altar-steps, and begins the Mass—the Choir at High Mass commencing the Introit or Kyrie Eleison, and all the People kneeling.

IN Nomine Patris, **I**N the name of the
✠ et Filii, et ✠ Father, ✠ and of
Spiritus Sancti. Amen. the Son, and of the
Holy Ghost. Amen.

Joining his hands before his breast, he says the following Antiphon, and the Psalm from which it is taken, except in Masses for the Dead, and from Passion Sunday to Holy Saturday.

Ant. Introibo ad altare Dei.

Ant. I will go unto the altar of God.

R. Ad Deum, qui lætificat juventutem meam.

R. To God, who giveth joy to my youth.

Psalm xlii.

JUDICA me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

R. Quia tu es, Deus, fortitudo mea, quare me repulisti? Et quare tristis incedo, dum affligit me inimicus?

R. For Thou art God, my strength; why hast Thou cast me off? And why do I go sorrowful, whilst the enemy afflicteth me?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in Montem sanctum tuum, et in Tabernacula tua.

P. Send forth Thy light and Thy truth: they have conducted me, and brought me to Thy holy Mount, and into Thy Tabernacles.

R. Et introibo ad altare Dei; ad Deum, qui lætificat juventutem meam.

R. And I will go into the altar of God; to God, who giveth joy to my youth.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me? *R.* To Thee, O God, my God, I will give praise on the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus. *R.* Hope in God, for I will still praise Him: the salvation of my countenance and my God.

P. Gloria Patri, et Filio, et Spiritui Sancto. *P.* Glory be to the Father, and to the Son, and to the Holy Ghost.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. *R.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. Introibo ad altare Dei. *P.* I will go unto the altar of God.

R. Ad Deum, qui lætificat juventutem meam. *R.* To God, who giveth joy to my youth.

P. Adjutorium nostrum in nomine Domini. *R.* Our help is in the name of the Lord.

R. Qui fecit coelum et terram. *R.* Who made Heaven and earth.

These Prayers express the desire of entering the house of God, and offering Him the worship He has prescribed; but, conscious of his unworthiness, the Priest bows down and says:

THE CONFITEOR.

P. Confiteor Deo omnipotenti, etc.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam

P. Amen.

P. I confess to Almighty God, etc.

R. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

The Clerk then, in the name of the People, repeats the same Confession of Sin, and all should join in with deep compunction.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michæli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michael-em Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paul-

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael

um, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, Father, to pray to the Lord our God for me.

The Priest then, with joined hands, gives the Absolution, saying:

MISERERE TUR
vestri omnipotens Deus, et dimissis, peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

MAY Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

R. Amen.

Signing himself with the sign of the Cross, he continues:

INDULGENTIAM, ✠ absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

MAY the Almighty and Merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

R. Amen.

Bowing down, but in a spirit of hope, the Priest continues:

P. Deus, tu conver-
sus, vivificabis nos.

P. Thou wilt turn,
O Lord, and bring us
to life.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

R. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

Again joining his hands, he says Oremus (Let us pray) and goes up to the Altar, saying in a low voice:

AUFER a nobis quæsumus Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum. Amen.

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies: through Christ our Lord. Amen.

Nowing down, he kisses the Altar-stone, containing the relics of some martyr or other saint, and saying the following appropriate prayer for forgiveness in consideration of their virtue:

O RAMUS te, Domine, per merita sanctorum tuorum quorum reliquiae hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

WE beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

INCENSING AT SOLEMN HIGH MASS.

At Solemn High Masses, the Priest blesses the incense, saying:

A B illo bene †
dicaris in cujus
honore cremaberis.

B E thou blessed †
by Him in whose
honor thou shalt be
burned.

He then incenses the altar and returns the censer to the Deacon, who incenses him. Incense is a figure of prayer, and its use is derived from the old law. It reminds us that our prayer should, like it, rise to Heaven. The Priest and People are incensed to remind us that we are temples of the Holy Ghost.

After this incensing, or where there is none, the Priest makes the sign of the cross, proceeding to the Missal, reads the Introit, a part of the Mass, consisting generally of a few verses from one of the Psalms, and varying with the day.

THE INTROIT.

During which the following may be read:

Introit for Trinity Sunday.

B ENEDICTA sit Sancta Trinitas, atque indivisa Unitas: confitebimur

B LESSED be the Holy Trinity, and undivided Unity; we will give glory to

ei, quia fecit nobiscum Him, because He hath
 misericordiam suam. shown His mercy to
Ps. Domine, Dominus us. *Ps.* O our Lord
 noster, quam admirable God, how wonderful is
 est nomen tuum in Thy name in all the
 universa terra! earth!

V. Gloria Patri, etc. *V.* Glory be, etc.
 Benedicta, etc., to Blessed be, etc., to
Ps. *Ps.*

The Priest, at the middle of the Altar, or, in solemn High Masses, at the Epistle side, repeats alternately with the Clerk, or Attendants, the Kyrie eleison, as below. All should join in this cry for mercy, but with a truly contrite and humble heart.

KYRIE eleison.

R. Kyrie eleison.

LORD have mercy.

R. Lord have mercy.

P. Kyrie eleison.

R. Christe eleison.

P. Christe eleison.

R. Christe eleison.

P. Kyrie eleison.

R. Kyrie eleison.

P. Kyrie eleison.

P. Lord have mercy.

R. Christ have mercy.

P. Christ have mercy.

R. Christ have mercy.

P. Lord have mercy.

R. Lord have mercy.

P. Lord have mercy.

Then follows the Gloria in excelsis, a canticle of joy, which is omitted when purple or black vestments are worn, and on some other occasions.

In High Masses the Priest chants the first words, and says the rest in a low tone, after which he sits down with his attendants till the choir has concluded it. During this time we should excite in ourselves the various sentiments it expresses.

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

GLORY be to God on high, and on earth peace to men of good-will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: who takest away the sins of the world, receive our prayers: who sittest at the right hand of the Father, have mercy on us. For Thou only art Holy: Thou only art Lord: Thou only, O Jesus Christ, together with the Holy Ghost, art Most High in the Glory of God the Father. Amen.

Returning to the Altar, the Priest then kisses the Altar, and, turning to the people, addresses them with the pious salutation:

P. Dominus vobis-	P. The Lord be with
cum.	you.
R. Et cum spiritu	R. And with thy
tuo.	spirit.

THE COLLECT.

He then reads The Collect of the season, a prayer so called from embracing, as it were, the collected wants of the faithful. The following may be used:

Collect for Trinity Sunday.

ALMIGHTY GOD, Who hast granted to Thy servants in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of Thy majesty to adore the Unity: Grant that by steadfastness in the same faith we may ever be defended from all adversities. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with Thee in the Unity of the Holy Ghost, God, world without end. Amen.

The following Collect, with its corresponding Secret and P. communion, is said every day as a second Collect, etc. (Doubles and within Octaves excepted), from Candlemas-Day to Passion Sunday, and from Trinity Sunday to the first Sunday of Advent, inclusively.

DEFEND us, we beseech Thee, O Lord, from all dangers of mind and body; and by the intercession of the blessed and glorious Mary ever Virgin, of Blessed Joseph, and of

Thy Blessed Apostles Peter and Paul, and Blessed (N.*), and of all the Saints, mercifully grant us safety and peace; that, all adversities and errors being destroyed, Thy Church may serve Thee with secure liberty.

THE EPISTLE.

The Epistle or Lesson is a portion of Scripture generally selected from the Epistle of St. Paul or the other Apostles of our Lord, and occasionally from the Acts or Apocalypse, or from the books of the Old Testament, generally the Prophecies. In Solemn High Masses it is chanted by the Subdeacon, in other Masses read by the Priest audibly, the people sitting.

It is always introduced as below: "*Lesson of the Epistle of the Blessed Apostle,*" or "*Lesson of Isaias the Prophet,*" "*Lesson of the Book of Genesis*"; if from Proverbs or the other Sapiential books, "*Lesson of the Book of Wisdom.*"

This Epistle reminds us of the harmony of the teaching of the Patriarchs and Prophets with that of the Apostles, and upbraids our coldness in hearing the Word of God. It is heard by the people sitting or kneeling.

The Epistle of the day is read, but the following may be used instead:

Epistle of Trinity Sunday.

Lesson of the Epistle of the blessed Apostle Paul to the Romans.

O THE depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are His Judgments, and how unsearchable His ways! For who hath known

*Here insert the name of the Patron of the Church.

the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him? and recompense shall be made Him. For of Him, and by Him, and in Him, are all things. To Him be glory forever. Amen.

At the end of the Epistle, the Clerk responds:

R. Deo gratias.

R. Thanks be to God.

THE GRADUAL

Consists of a few versicles chanted formerly from the steps of the Altar. The Alleluias are omitted in the proper Masses for ferias or week days, during Advent and from Septuagesima to Easter.

Gradual for Trinity Sunday.

BLESSED art Thou, O Lord, Who beholdest the deep, and sittest on the Cherubim.

V. Blessed art Thou, O Lord, in the firmament of Heaven, and worthy of praise forever.
Alleluia, Alleluia.

V. Blessed art Thou, O Lord, the God of our fathers, and worthy of praise forever.
Alleluia.

THE TRACT.

When Alleluia is not said, a portion of the Psalms called the Tract, from the mournful tone of the chant, is introduced.

THE SEQUENCE.

On certain feasts, and in certain Masses, after the Alleluia, a hymn called the Sequence or Prose is recited
r surg.

Having finished the Tract or Sequence, if any, the Priest goes to the middle of the Altar, and while the Clerk removes the Missal to the left hand or Gospel side of the Altar, says the following prayer, for grace to announce the Gospel, in which all should join, that the words of God, which we have heard and not kept, may not hereafter rise in judgment against us.

MUNDA cor me- **C**LEANSE my
um ac labia heart and my
mea, Omnipotens lips, O Almighty God,
Deus, qui labia Isaiaë who didst cleanse the
prophetæ calculo mun- lips of the Prophet
dasti ignito: ita me tua Isaias with a burning
grata miseratione dig- coal; and vouchsafe,
nare mundare, ut Sanc- through Thy gracious
tum Evangelium tuum mercy, so to purify me,
digne valeam nuntiare. that I may worthily
Per Christum Domi- proclaim Thy holy
num nostrum. Amen. Gospel. Through
Christ our Lord.
Amen.

P. Dominus, sit in *P. May the Lord be*
corde meo et in labiis *in my heart, and on*
meis ut digne et com- *my lips, that I may*
petenter annuntiem *worthily, and in a be-*
Evangelium suum. *coming manner, an-*
Amen. *nounce His holy Gos-*
pel. Amen.

In Solemn High Masses, the Deacon, after the Sequence or Gradual, places the Missal on the Altar. The Priest blesses the Incense, and the Deacon, having recited the prayer Munda kneeling before the Altar, goes up, takes the book, kneels to ask the Priest's blessing, which is given as above, Dominus,

etc., substituting the second person for the first. After this the Deacon kisses the Priest's hands and proceeds to the Gospel side of the Sanctuary, and while the book is held by the Subdeacon between two lighted candles, incenses it and proceeds as below. In ordinary Masses, the Priest, after the prayer Dominus, goes to the book and proceeds:

P. Dominus vobis-	P. The Lord be
cum.	with you.
R. Et cum spiritu	R. And with thy
tuo.	spirit.

THE GOSPEL.

The Priest or Deacon then gives out:

S E Q U E N T I A	T H E
Sancti Evan-	of the Holy Gos-
geli secundum Mat-	pel according to Mat-
thæum.	thew.

(Or Initium Evangelii, etc., secundum Marcum, Lucam, Joannem—"Beginning of the Gospel," etc., according to Mark, Luke, John, as the case may be.)

The Priest or Deacon makes the sign of the Cross with his thumb on the Gospel, and on his forehead, lips, and breast, which the people standing also do, and while the clerk or choir answers:

Gloria tibi Domine,	Glory be to Thee, O
	Lord,

The Deacon in Solemn Masses incenses the book and reads the Gospel of the day, during which may be read the following:

Gospel of Trinity Sunday.

AT THAT time, Jesus said to His disciples: All power is given to Me in Heaven and on earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

The Subdeacon carries the book to the Priest, who kisses it, saying:

P. Per evangelica	P. By the Gospel
dicta deleantur nostra	words may our sins be
delicta.	blotted out.

After this, the Deacon in Solemn Masses incenses the Priest, who has been standing on the Epistle side turned toward him, while the clerk or choir answers:

R. Laus tibi, Christe.	R. Praise be to
	Thee, O Christ.

In ordinary Masses, the clerk, after the Gospel, responds, R. Laus, etc., and the Priest, kissing the book, proceeds, P. Per, etc.

At High Mass in parish churches the Banns are now proclaimed, prayers asked for the repose of the lately deceased, and feast and fast days announced. After which the Gospel is generally read in the language of the congregation, and a sermon delivered. This may be prefaced by a short prayer, that it may not fall unprofitably on our ears, as on those whose state our Lord denounced. "That hearing they may hear, and not understand" (Mark iv. 12.)

THE NICENE CREED.

After the Sermon, the Priest, who has been seated, returns to the middle of the Altar, intones the first words of the Creed, which is immediately taken up by the choir, while he continues it in a low tone, and returns to his seat. In Low Masses he says it all in a low tone, immediately after the Gospel. During this profession of faith, the people stand, and during the chant all should renew their faith in its articles.

<p>CREDO in unum Deum, Patrem omnipotentem, factor- em cœli et terræ, visi- bilibus omnium et in- visibilibus. Et in unum Dominum Jesum Chris- tum, Filium Dei uni- genitum, et ex Patre natum ante omnia sæc- ula; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum non fac- tum, consubstantialem Patri, per quem omnia facta sunt. Qui prop- ter nos homines, et propter nostram salu- tem, descendit de cœ- lis; et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST.</p>	<p>IBELIEVE in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages; God of God, Light of Light, true God of true God, be- gotten, not made; con- substantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from Heaven; and was incarnate by the Holy Ghost, of the Virgin Mary; AND BECAME MAN.</p>
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(Here all kneel in honor of the Incarnation of our Divine Lord.)

CRUCIFIXUS etiam pro nobis, sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die. secundum Scripturas; et ascendit in cœlum; sedet ad dexteram Patris; et iterum venturus est cum gloria, iudicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum et vitam venturi sæculi. Amen.

HE was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures; and ascended into Heaven, sitteth at the right hand of the Father; and He is to come again with glory, to judge both the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son: Who together with the Father and the Son, is adored and glorified: Who spoke by the Prophets. And one Holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the

resurrection of the
dead, and the life of
the world to come.
Amen.

The Priest, returning to the centre of the Altar, kisses it, and, turning to the people, again salutes them:

P. Dominus vobis- P. The Lord be with
cum. you.

R. Et cum spiritu R. And with thy
tuo. spirit.

P. Oremus. P. Let us pray.

THE OFFERTORY.

Then follows the Offertory, a short sentence which varies like the Epistle, etc.

The Offertory for Trinity Sunday.

BLESSED be God the Father, and the only
begotten Son of God, as likewise the
Holy Ghost, for He has shown mercy to us.

COMMENCEMENT OF THE SACRIFICE OR OBLATION.

The previous portion of the Mass, sometimes called the *Mass of the Catechumens*, contains no allusion to the Sacrifice. The Mass of the Faithful embracing this now begins, and every prayer and action of the priest has reference to it. Greater recollectedness is now required, and we should dismiss all distracting thoughts, as in the old time all who had not been initiated were then dismissed. Removing the chalice to his right, the priest spreads out the corporal on the centre of the Altar, and taking in his hands the paten with the Host upon it, or receiving it from the hands of the

deacon in solemn Masses, he raises the paten with both hands, saying the following prayer, in which the words, as in the offering of the chalice, refer not to what it is, but to what, by the omnipotence of God and the words of Christ, it is soon to become.

OBLATION OF THE HOST.

SUSCIPE, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

ACCEPT, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may be profitable for my own and for their salvation unto life everlasting. Amen

Then moving the paten so as to form the sign of the Cross, in memory of the death of the divine Victim, he lays the Host on the corporal, and slides the paten partly beneath it.

In solemn Masses the Deacon then pours the wine into the Chalice, and the Priest says the prayer Deus qui, while the Subdeacon pours a few drops of water into it; the Deacon then hands the Chalice to the Priest.

In other Masses the Priest receives the cruets from the Clerk, and pours in the wine, and a few drops of water, which he blesses, except in Masses for the Dead, and says:

DEUS ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

O GOD, ✠ who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this Water and Wine, we may be made partakers of His divinity, who vouchsafed to become partaker of our humanity, Jesus Christ Thy Son our Lord, who with Thee in the unity of the Holy Ghost, liveth and reigneth, one God, forever and ever. Amen.

In solemn Masses, the Deacon, after handing the Chalice to the Priest, holds back his vestment on the right, and, touching the Chalice with his right hand, says the following prayer with the Priest. In other Masses, the Priest returns to the middle of the Altar, and, raising the Chalice with both hands, says:

OBLATION OF THE CHALICE.

OFFERIMUS tibi, Domine, Calicem salutaris, tuam deprecantes clemen-

WE offer unto Thee, O Lord, the Chalice of salvation, beseeching Thy

<p>tiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute, cum odore suavitatis as- cendat. Amen.</p>	<p>clemency, that in the sight of Thy Divine Majesty it may ascend with the odor of sweetness, for our sal- vation, and for that of the whole world. Amen.</p>
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Making the sign of the Cross with the Chalice, he places it on the corporal, and covers it with the pall. Having thus, like Melchisedec, solemnly offered bread and wine to the Most High, by a pure and holy rite that associates us with the Patriarchs and Saints of the old Law, he closes his hands, and bending over the Altar, says, conscious of his unworthiness:

<p>IN spiritu humili- tatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.</p>	<p>IN the spirit of hu- mility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.</p>
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Raising his head, he raises his extended hands, and with uplifted but instantly downcast eyes, he says (blessing, in the meantime, the bread and wine):

<p>VENI, sanctifica- tor, omnipotens æterne Deus, et bene ✠ dic hoc sacrificium tuo sancto nomini præpa- ratum.</p>	<p>COME, O sancti- fier, Almighty and Eternal God, and bless ✠ this sacrifice prepared to Thy Holy Name.</p>
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INCENSING IN SOLEMN MASSES.

Then, in solemn Masses, the Deacon offers the incense cup, saying, "Bless, Reverend Father;" and the Priest blesses the incense, as before, and puts some in the censer, saying:

PER intercessionem beati Michaelis archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus ✠ benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

MAY the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the Altar of Incense, and of all His elect, vouchsafe to bless ✠ this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

Then, taking the censer from the Deacon, he incenses the offering, making the sign of the Cross thrice over them, and incensing thrice around them, saying:

INCENSUM istud a te benedictum, ascendat ad te, Domine, et descendat super nos misericordia tua.

MAY this incense which Thou hast blest, O Lord, ascend to Thee, and may Thy mercy descend upon us.

The Deacon then removes the Chalice, which he has been holding, to the Epistle side, and the Priest, bowing, incenses the Crucifix over the Altar thrice; goes to the Epistle side and incenses it on the side, above and below; then returns to the middle of the Altar, incenses it as he goes, and, making an inclination,

proceeds in the same way to the Gospel side, which he incenses in like manner, and returns to the centre of the Altar, incensing the front. During this ceremony, he says (Psalm xl. 2):

<p>DIRIGATUR, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.</p>	<p>LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words to make excuses in sins.</p>
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Then returning the censer to the Deacon, he says:

<p>ACCENDAT in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.</p>	<p>MAY the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.</p>
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The Deacon then incenses the Priest, the attendant Clergy, and the Subdeacon, who holds the paten in a veil. The Censer-bearer then incenses the Deacon, Acolytes and People.

THE LAVABO.

The Priest, after being incensed—or, in Masses not solemn, after the Veni Sanctificator—proceeds to the

Epistle side of the Altar, and the Clerk pours water on his fingers, and the Priest wipes them on a towel, saying meanwhile (Psalm xxv. 6):

LAVABO inter innocentes manus meas; et circumdabo altare tuum, Domine.

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

I WILL wash my hands among the innocent and will compass Thy altar, O my Lord.

That I may hear the voice of Thy praise; and tell all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me and have mercy on me.

My foot hath stood in the direct way; in the churches I will bless Thee, O Lord.

Then follows, except in Masses for the Dead, and in Passion time, the Doxology:

<p>Gloria Patri et Filio, et Spiritui Sancto; si- cut erat in principio et nunc et semper et in sæcula sæculorum. Amen.</p>	<p>Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the begin- ning, is now, and ever shall be, world without end. Amen.</p>
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Returning to the middle of the Altar, the Priest bows down and again offers the sacrifice which he is about to accomplish, imploring the intercession of the Saints, in whose honor it is offered, and says:

<p>SUSCIPE, sancta Trinitas, hanc Oblationem quam tibi offerimus ob memori- am Passionis, Resur- rectionis et Ascen- sionis Jesu Christi Do- mini nostri, et in hono- rem beatæ Mariæ sem- per Virginis, et beati Joannis Baptistæ, et sanctorum Apostol- orum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis, autem ad salu- tem; et illi pro nobis</p>	<p>RECEIVE, O Holy Trinity, this Oblation which we make to Thee in mem- ory of the Passion, Resurrection and As- cension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John the Bap- tist, the Holy Apostles Peter and Paul, of these and of all the Saints; that it may be avail- able to their honor and our salvation; and may they vouchsafe to</p>
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intercedere dignentur	intercede for us in
in coelis, quorum me-	Heaven, whose mem-
moriam agimus in ter-	ory we celebrate on
ris. Per eundem	earth. Through the
Christum Dominum	same Christ our Lord.
nostrum. Amen.	Amen.

THE ORATE FRATRES.

He then kisses the Altar, and turning toward the people, invites them to join with him in the sacrifice which he offers for them,—commencing aloud, with clasped hands, as if in sign of earnestness:

O RATE, fratres, ut	B RETHREN, pray
meum ac ves-	that my sacri-
trum sacrificium ac-	fice and yours may be
ceptabile fiat apud	acceptable to God the
Deum patrem omni-	Father Almighty.
potentem.	

The Clerk, in the name of the people, responds, what each should in heart repeat, if he desires the sacrifice to be really his—that is, beneficial to him individually.

R. Suscipiat Domi-	R. May the Lord
nus sacrificium de	receive the sacrifice
manibus tuis ad lau-	from thy hands, to the
dem et gloriam nomi-	praise and glory of His
nis sui, ad utilitatem	name, and to our ben-
quoque nostram, toti-	efit, and that of all
usque Ecclesiæ suæ	His Holy Church.
sanctæ.	

R. Amen.

R. Amen.

The Priest then, in a very low tone, recites the Secret, a prayer which varies like the Epistle, etc.

Secret for Trinity Sunday.

SANCTIFY us, we beseech Thee, O Lord our God, by the invocation of Thy holy name, the victim of this oblation; and through the same perfect us to Thee an eternal offering

II. Secret.

GRACIOUSLY hear us, O God, our Saviour, and by virtue of this Sacrament defend us from all enemies of mind and body; bestowing upon us grace now and glory hereafter. Through, etc.

The Priest, having silently read the Secret, utters aloud the last words of the "Through, etc."

PER omnia sæcula sæculorum. **F**OREVER and ever.

To which the Clerk or Choir responds:

R. Amen.

R. Amen.

The Priest without turning around, with his hands resting on the Altar, proceeds (chanting at High Mass):

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Sursum corda.

P. Lift up your hearts.

R. Habemus ad Dominum.

R. We have lifted them to the Lord.

Closing his hands, he continues:

P. Gratias agamus Domino Deo nostro. *P. Let us give thanks to our Lord God.*

R. Dignum et justum est. *R. It is just and right.*

THE PREFACE.

This imposing canticle is so called from its serving as a preface or introduction to the Canon, the most solemn part of the Mass, which contains the consecration and consummation of the Sacrifice. There are eleven various forms of the Preface for different portions of the Ecclesiastical Year. As the object is to recall the attention of the faithful, it is of great beauty and solemnity, and its chant is of very high antiquity.

Preface of Trinity Sunday, and every other Sunday that has no proper one.

VERE dignum et **I**T is truly meet and
justum est, just, right and sal-
æquum et salutare, nos utary, that we should
tibi semper, et ubique always, and in all
gratias agere, Domine places, give thanks to
sancte, Pater omnipo- Thee, O holy Lord,
tens, æterne Deus. Father Almighty, Eter-
Qui cum unigenito nal God. Who, to-
Filio tuo et Spiritu gether with Thy only-
Sancto unus es Deus, begotten Son and the
unus es Dominus; non Holy Ghost, art one
in unius singularitate God and one Lord;
Personæ, sed in unius not in a singularity of
Trinitate substantiæ. one Person, but in a
Quod enim de tua glo- Trinity of one sub-

ria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quem laudant angeli atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidie, una voce dicentes:

stance. For that which by Thy revelation we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction: that in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying:

Here the bell is rung thrice.

SANCTUS, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis! Benedictus qui venit in nomine Domini. Hosanna in excelsis!

HOLY, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest! Blessed is he that cometh in the name of the Lord. Hosanna in the highest!

THE CANON OF THE MASS.

This most solemn part of the Holy Mysteries is so called, because the word means, in Greek, a rule or decided formula. It is almost literally the same in all the various rites, Greek, Latin, Armenian, etc. The language is very grave and dignified, and it is read in a low voice to express the silence of Christ in His passion, and His hiding at that time His glory and divinity, as well as to signify the vast importance of that common cause to all mankind, which the priest is then representing to the ear of God, and the reverence and awe with which priest and people ought to assist at these tremendous mysteries.

The Priest extending, raising, and joining his hands (raising, too, his eyes, as if to direct his attention, and immediately lowering them), bows over the Altar, and with his hands resting on the Altar, invokes the Father of Mercies, through Christ His Son, on the Church militant on earth.

<p>TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere dig-</p>	<p>WE, therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which in the first place we offer Thee, for Thy holy Catholic Church; to which vouchsafe to</p>
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neris toto orbe terrarum; una cum famulo tuo Papa Nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ fidei cultoribus. grant peace, as also to preserve, unite, and govern it throughout the world; together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

THE MEMENTO OF THE LIVING.

The preceding prayer contained the offering of the sacrifice for the whole Church, but with holy importunity the priest renews the oblation for those recommended to him, and for all who hear the Mass.

MEMENTO, Domine, famulorum famularumque tuarum N. et N. **B**E mindful, O Lord, of Thy servants and handmaids N. and N.

(Make commemoration of the living you intend to pray for.)

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro And of all here present, whose faith and devotion are known unto Thee; for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their

spe salutis et incolum-
itatis suæ: tibi que red-
dunt vota sua, æterno
Deo, vivo et vero.

souls, for the hope of
their safety and salva-
tion, and who pay their
vows to Thee, the eter-
nal, living and true
God.

DYPTICS, OR "COMMUNICANTES."

*Then commemorating the saints in glory, putting him-
self in Communion with those blessed members of
the Church, triumphant in heaven, he implores them
to unite with him in the Sacrifice, naming especially
the Apostles, the early Popes, and other celebrated
martyrs at Rome. (On certain festivals this prayer
varies slightly.)*

C O M M U N I -
cantes, et me-
moriam venerantes,
imprimis gloriosæ sem-
per Virginis Mariæ,
Genitricis Dei et Do-
mini nostri Jesu
Christi; sed et beato-
rum Apostolorum ac
Martyrum tuorum, Pe-
tri et Pauli, Andreæ,
Jacobi, Joannis,
Thomæ, Jacobi, Phil-
ippi, Bartholomæi,
Matthæi, Simonis et
Thaddæi, Lini, Cleti,
Clementis, Xysti, Cor-
nelii, Cypriani, Laur-
entii, Chrysogoni, Jo-

C O M M U N I -
cating with, and
honoring the memory,
in the first place, of the
ever-glorious Virgin
Mary, Mother of our
Lord and God Jesus
Christ; as also of the
blessed Apostles and
Martyrs, Peter and
Paul, Andrew, James,
John, Thomas, James,
Philip, Bartholomew,
Matthew, Simon and
Thaddeus, Linus, Cle-
tus, Clement, Xystus,
Cornelius, Cyprian,
Lawrence, Chrysogo-
nus, John and Paul,

annis et Pauli, Cosmæ	Cosmas and Damian,
et Damiani, et omnium	and of all Thy saints,
Sanctorum tuorum,	through whose merits
quorum meritis pre-	and prayers grant that
cibusque concedas, ut	we may be always de-
in omnibus protection-	fended by the help of
is tuæ muniamur aux-	Thy protection.
ilio. Per eundem	Through the same
Christum Dominum	Christ our Lord.
nostrum. Amen.	Amen.

Spreading the hands, in the manner of the ancient sacrifices, over the Host and Chalice, he again renews the oblation, saying, while the Clerk rings the bell to recall the attention of the people:

H ANC igitur obla-	W E, therefore, be-
tionem servitu-	seech Thee, O
tis nostræ sed et cunc-	Lord, graciously to
tæ familiæ tuæ quæsu-	accept this oblation of
mus, Domine, ut pla-	our service, as also of
catus accipias; diesque	Thy whole family, and
nostros in tua pace	to dispose our days in
disponas, atque ab	Thy peace; preserve us
æterna damnatione nos	from eternal damna-
eripi, et in electorum	tion, and number us in
tuorum jubeas grege	the flock of Thine
numerari. Per Chris-	elect. Through Christ
tum Dominum nos-	our Lord. Amen.
trum. Amen.	

As he closes this prayer, he joins his hands, and continues solemnly signing the oblation with the sign of the Cross; and, in allusion to the words of St. Paul

to the Romans, imploring the Almighty to effect the miraculous change which His divine Son instituted, and first performed.

QUAM oblationem tu Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris, ut nobis Corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

WHICH oblation do Thou, O God, vouchsafe in all respects to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body and blood of Thy most beloved Son, Jesus Christ our Lord.

THE CONSECRATION.

The awful moment of the Mass has now come. The bread and wine are to be consecrated in Christ's own words, pronounced by the priest. While the angels, in adoring awe, bow around the Altar, the priest performs this most essential part of the sacrifice, in which the Body and Blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

As he utters the words, he performs each action they indicate:

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum, ad te Deum Patrem suum omnipo-

WHO the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards Heaven, to God, His

tentem: tibi gr̃atias	Almighty Father: giv-
agens, bene✠dixit, fre-	ing thanks to Thee, did
git, deditque discipulis	bless, break, and give
suis, dicens: Accipite,	to His disciples, say-
et manducate ex hoc	ing: Take, and eat ye
omnes: HOC EST ENIM	all of this: FOR THIS IS
CORPUS MEUM.	MY BODY.

After pronouncing the words of consecration, while all the people kneel in profound and silent adoration, the Priest, kneeling, adores the sacred Host: rising, he elevates it, amid the ringing of the bell; and then placing it on the corporal, again adores it.

After this he never disjoins his fingers and thumbs, except when he is to take the Host, until the Ablution.

He then proceeds, taking the Chalice in both hands

S IMILI modo, post-	I N like manner, af-
quam cœnatum	ter He had supped,
est, accipiens et hunc	taking also this excel-
præclarum calicem in	lent chalice into His
sanctas ac venerabiles	holy and venerable
manus suas, item tibi	hands, and giving
gratias agens, bene✠	Thee thanks, He bless
dixit, deditque disci-	✠ed, and gave to His
pulis suis, dicens: Ac-	disciples, saying: Take
cipite et bibite ex eo	and drink ye all of
omnes, HIC EST ENIM	this, FOR THIS IS THE
CALIX SANGUINIS MEI	CHALICE OF MY BLOOD
NOVI ET AETERNI TESTA-	OF THE NEW AND ETER-
MENTI, MYSTERIUM FI-	NAL TESTAMENT; THE
DEI: QUI PRO VOBIS ET	MYSTERY OF FAITH:

PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis, in mei memoriam facietis.

WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

Kneeling, he adores; rising, he elevates the Chalice for the adoration of the faithful while the bell rings thrice again; then the Priest replaces the Chalice on the corporal, covers it, and again adoring, proceeds, extending his hands:

ANDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlo gloriosæ ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

HEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord, His resurrection from hell, and glorious ascension into Heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Still extending his hands, he proceeds:

SUPRA quæ pro-
pitio ac sereno
vultu respicere digner-
is, et accepta habere,
sicuti accepta habere
dignatus es munera
pueri tui justi Abel, et
sacrificium Patriarchæ
nostri Abrahæ; et
quod tibi obtulit sum-
mus sacerdos tuus
Melchisedech, sanctum
sacrificium, immacula-
tam hostiam.

APON which
vouchsafe to
look, with a propitious
and serene counte-
nance, and to accept
them, as Thou wast
graciously pleased to
accept the gifts of Thy
just servant Abel, and
the sacrifice of our Pa-
triarch Abraham, and
that which the high-
priest Melchisedech
offered to Thee, a holy
sacrifice, an immacu-
late host.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says, full of humility:

SUPPLICES te ro-
gamus, omnipotens
Deus, jube hæc
perferri per manus
sancti angeli tui in
sublime altare tuum, in
conspectu divinæ Maj-
estatis tuæ, ut quot-
quot ex hac altar-
is participatione sac-
rosanctum Filii tui
corpus ✠ et ✠ san-
guinem sumpserimus,

WE most humbly
beseech Thee,
Almighty God, com-
mand these things to
be carried by the
hands of Thy angel to
Thy altar on high, in
the sight of Thy di-
vine Majesty, that as
many of us [*he kisses
the altar*] as by partic-
ipation at this altar,
shall receive the most

omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

sacred ✠ Body and ✠ Blood of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

MEMENTO FOR THE DEAD.

Then, as he has already united himself with the Church triumphant in Heaven, and the Church militant on earth, the Priest also enters by this great sacrifice into communion with the Church suffering in purgatory, offering it for them, that it may hereafter be offered for himself.

MEMENTO etiam, Domine, famulorum, famularumque tuarum N. et N. qui nos præcesserunt cum signo Fidei et dormiunt in somno pacis.

BE mindful, O Lord, of Thy servants, [N.] and [N.] who are gone before us with the sign of faith, and slumber in the sleep of peace.

Here he pauses to recommend the souls for whom he especially desires to pray; and all should do the same, for it is not only his sacrifice but theirs.

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur: per eundem Christum Dominum nostrum. Amen.

TO these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

Then, as though the thought of God's terrible justice, in exacting satisfaction for the slightest faults, recalled the memory of his sins, he continues, for the first time raising his voice:

NO BIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthias, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

AND to us sinners Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not as a rewarder of our merit, but as a free bestower of pardon. Through Christ our Lord.

Then blessing the sacred species three times, he says:

PER quem hæc omnia, Domine, semper bonæ creas,

BY whom, O Lord, Thou dost always create, sanctify,

sancti✠ficas, vivi✠ ✠ quicken, ✠ bless, ✠
 ficas, bene✠dicens, et and give us all these
 præstas nobis. good things.

He uncovers the Chalice, and makes a genuflexion; then taking the Host in his right hand, and holding the Chalice in his left, he makes the sign of the Cross three times over the mouth of the Chalice, saying:

PER ip✠sum, et **T**HROUGH Him,✠
 cum ip✠so, et and with Him,
 in ip✠so, est tibi Deo ✠ and in Him, ✠ is to
 Patri ✠ omnipotenti, Thee, God the ✠
 in unitate Spiritus ✠ Father Almighty, in
 Sancti, omnis honor et the unity of the Holy
 gloria. ✠ Ghost, all honor
 and glory.

During the last words he holds the sacred Host over the Chalice, and slightly elevates both of them together; after which he replaces them as before, and making a genuflexion, says aloud:

P. Per omnia sæcu- P. Forever and
 la sæculorum. ever.
 R. Amen. R. Amen.

THE LORD'S PRAYER.

He then recites or chants that Prayer, which is the sum and model of all others, humbly prefaced as follows:

Oremus.

Let us pray.

PRÆCEPTIS **I**NSTRUCTED by
 salutaribus mon- Thy saving pre-
 iti, et divina institu- cepts, and following
 tione formati, audemus Thy divine instruction,
 dicere: we presume to say:

PATER NOSTER, **O**UR FATHER,
 qui es in cœlis, who art in
 sanctificetur nomen tu- heaven, hallowed be
 um; adveniat regnum Thy name; Thy king-
 tuum; fiat voluntas tua dom come; Thy will
 sicut in cœlo, et in ter- be done on earth, as it
 ra. Panem nostrum is in Heaven: Give us
 quotidianum da nobis this day our daily
 hodie; et dimitte nobis bread; and forgive us
 debita nostra, sicut et our trespasses, as we
 nos dimittimus debi- forgive those who
 toribus nostris; et ne trespass against us;
 nos inducas in tenta- and lead us not into
 tionem. temptation.

R. Sed libera nos a malo. R. But deliver us from evil.

P. Amen. P. Amen.

The Priest, taking the paten in his hand (or in Solemn Masses receiving it from the Subdeacon by the hands of the Deacon), continues full of the spirit of the Lord's Prayer, as follows, crossing himself with the paten toward the close:

LIBERA nos, quæ- **D**ELIVER us, O
 sumus, Domine, Lord, we be-
 ab omnibus malis, seech Thee, from all
 præteritis, præsentibus, evils, past, present and
 et futuris; et interce- to come, and by the in-
 dente beata et glori- tercession of the bless-
 osa semper Virgine ed and glorious ever
 Dei Genitrice Maria, Virgin Mary Mother
 cum beatis Apostolis of God, Thy holy Apos-
 tuis Petro et Paulo, tles Peter and Paul,

atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris, ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

and Andrew, and all the saints, grant peace in our days, that through the assistance of Thy mercy, we may be always free from sin, and secure from all disturbance.

*Sliding the paten under the Host, he takes the pall from the Chalice and makes a genuflexion; and taking the Host, breaks it over the Chalice, according to the divine institution—*HE BLESSED AND BROKE—and says:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ, Thy Son our Lord.

Laying down the portion in his right hand, he breaks a particle from the other, continuing:

Qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus.

Who, with Thee and the Holy Ghost, liveth and reigneth, God.

Concluding, as he holds this particle in his right hand, and the Chalice in the left:

V. Per omnia sæcula sæculorum.

V. World without end.

R. Amen.

R. Amen.

Making the sign of the Cross with the particle over the Chalice, he addresses the people, but without turning:

V. Pax ✠ Domini sit ✠ semper vobis ✠ cum.

V. May the peace ✠ of the Lord be ✠ always with ✠ you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Dropping the particle of the Host into the Chalice, he says:

Hæc commixtio et	May this mixture
consecratio corporis et	and consecration of
sanguinis Domini nos-	the body and blood of
tri Jesu Christi fiat ac-	our Lord Jesus Christ
cipientibus nobis in vi-	be to us that receive it
tam æternam. Amen.	effectual to eternal life.
	Amen.

He covers the chalice, makes a genuflexion, and then bowing down and striking his breast three times, he says the following, which the choir at High Mass immediately intone and chant till after the Communion.

A GNUS Dei, qui	L AMB of God,
tollis peccata	who takest
mundi, miserere nobis.	away the sins of the
	world, have mercy
	upon us.

Agnus Dei, qui tol-	Lamb of God, who
lis peccata mundi, mis-	takest away the sins of
erere nobis.	the world, have mercy
	upon us.

Agnus Dei, qui tol-	Lamb of God, who
lis peccata mundi,	takest away the sins of
dona nobis pacem.	the world, grant us
	peace.

In Masses for the Dead, instead of the words miserere nobis, dona nobis pacem, the Priest says dona eis requiem, dona eis requiem sempiternam—give them rest, give them eternal rest—and omits the following prayer for peace:

DOMINE JESU **L**ORD JESUS
 CRISTE, qui CHRIST, who
 dixisti Apostolis tuis: saidst to Thy Apos-
 Pacem relinquo vobis, tles, I leave you peace,
 pacem meam do vobis: I give you My peace,
 ne respicias peccata regard not My sins,
 mea, sed fidem Eccle- but the faith of Thy
 siæ tuæ; eamque se- Church; and grant her
 cundum voluntatem tu- that peace and unity
 am pacificare et coad- which is agreeable to
 unare digneris; qui Thy will; who livest
 vivis et regnas, Deus, and reignest forever
 per omnia sæcula sæc- and ever. Amen.
 ulorum. Amen.

Kissing the Altar, the Priest, in solemn Masses, gives the kiss of peace to the Deacon, who in the same manner salutes the Subdeacon. The Priest says:

P. Pax tecum.

P. Peace be with thee.

R. Et cum spiritu tuo.

R. And with thy spirit.

DOMINE JESU **L**ORD JESUS
 CRISTE, Fili CHRIST, Son
 Dei vivi, qui ex volun- of the living God,
 tate Patris, co-ope- who, according to the
 rante Spiritu Sancto, will of Thy Father,
 per mortem tuam hast by Thy death,
 mundum vivificasti, through the co-operæ-
 libera me per hoc sacro- tion of the Holy
 sanctum corpus et san- Ghost, given life to the
 guinem tuum ab omni- world, deliver me &

bus iniquitatibus meis, this Thy most sacred
 et universis malis; et body and blood from
 fac me tuis semper in- all my iniquities, and
 hæerere mandatis, et from all evils; and
 a te nunquam separari make me always ad-
 permittas; qui cum here to Thy com-
 eodem Deo Patre et mandments, and never
 Spiritu Sancto vivis et suffer me to be sepa-
 regnas Deus in sæcula rated from Thee;
 sæculorum. Amen. Who livest and reign-
 est with God the Fath-
 er, etc. Amen.

PERCEPTIO cor- **L**ET not, O Lord
 poris tui, Domi- Jesus Christ,
 ne Jesu Christe, quod the participation of
 ego indignus sumere Thy Body, which I,
 præsumo, non mihi though unworthy, pre-
 proveniat in iudicium sume to receive, turn
 et condemnationem; to my judgment and
 sed pro tua pietate condemnation; but,
 prosit mihi ad tuta- through Thy mercy,
 mentum mentis et cor- may it be to me a safe-
 poris, et ad medelam guard and remedy,
 percipiendam; qui vi- both for soul and
 vis, et regnas cum Deo body. Who with God
 Patre, in unitate Spir- the Father, in the
 itus Sancti, Deus, per unity of the Holy
 omnia sæcula sæculor- Ghost, livest and
 um. Amen. reignest God, forever
 and ever. Amen.

THE COMMUNION.

The application of the Mass, the Communion, now begins, by which we become, in an especial manner, partakers in the sacrifice. "The chalice of benediction, which we bless, is it not the Communion of the Blood of Christ? and the bread which we break, is it not the partaking of the Body of the Lord? For we being many are one; all that partake of one bread. Behold Israel according to the flesh, are not they that eat of the sacrifices partakers of the altar?" (1 Cor. x. 18). "We have an altar whereof they have no power to eat who serve the tabernacle" (Rom. xiii. 10).

The Priest, preparing to communicate himself, before giving the Body of the Lord to the faithful, makes a genuflexion, and rising, says:

PANEM cœlestem **I** WILL take the
accipiam, et bread of heaven,
nomen Domini invo- and call upon the
cabo. name of the Lord.

Then, slightly bending, he takes the two portions of the Host and the paten in his hand beneath it: he strikes his breast, humbly repeating the prayer of the Centurion, while the Clerk rings the bell to summon all who desire to approach the table of the Lord.

DOMINE, non **L**ORD, I am not
sum dignus ut worthy that
intres sub tectum me- Thou shouldst enter
um; sed tantum dic under my roof; say but
verbo, et sanabitur ani- the word, and my soul
ma mea. shall be healed.

Signing himself with the sacred Host, he reverently consumes it, saying:

CORPUS † Dom-
ini nostri Jesu
Christi custodiat ani-
mam meam in vitam
æternam. Amen.

MAY the Body of
our Lord †
Jesus Christ preserve
my soul to life ever-
lasting. Amen.

He then joins his hands, and bows down in silent meditation and thanksgiving. After which he uncovers the Chalice, and collecting on the paten any particles which remain on the corporal, he says (Ps. cxv. 12):

QUID retribuam
Domino pro om-
nibus quæ retribuit mi-
hi? Calicem salutaris
accipiam, et nomen
Domini invocabo. Lau-
dans, invocabo Do-
minum, et ab inimicis
meis salvus ero.

WHAT shall I
render to the
Lord for all He hath
rendered unto me? I
will take the chalice of
salvation, and call
upon the name of the
Lord. Praising, I will
call upon the Lord,
and shall be saved
from my enemies.

Taking the Chalice in his right hand, after dropping the particles into it, he says the following prayer, and receives the Precious Blood of the Divine Victim.

SANGUIS Domini
nostri Jesu
Christi custodiat ani-
mam meam in vitam
æternam. Amen.

MAY the Blood of
our Lord Jesus
Christ preserve my
soul to everlasting life.
Amen.

THE COMMUNION OF THE FAITHFUL.

When there are Communicants, the Clerk kneels on the steps near the Epistle side of the Altar, and recites the Confiteor, as at the beginning of the Mass; and having finished it, the Priest—who has meanwhile

taken the Ciborium out of the Tabernacle, and uncovered it—kneels, then turns to the People, and says the Misereatur and Indulgentiam (p. 70), to each of which the Clerk responds, Amen. Turning back to the Altar, he takes the Ciborium in his left hand, and raising a Host over it in his right, turns again to the People, saying:

ECCE Agnus Dei,
ecce qui tollit
peccata mundi.

BEHOLD the
Lamb of God,
behold Him who
taketh away the sins
of the world.

And repeats thrice the "Domine non sum Dignus."

Descending the steps of the Altar to the Communicants, accompanied in solemn Masses by the Deacon with the paten, the Priest, while all bow in reverence, administers the Holy Communion, saying to each:

CORPUS Domini
nostri Jesu
Christi custodiat ani-
mam tuam in vitam
æternam. Amen.

MAY the Body of
our Lord Jesus
Christ preserve thy
soul to life everlasting.
Amen.

THE ABLUTION.

Returning to the Altar, the Priest covers the Ciborium, replaces it in the Tabernacle, and, making a genuflexion, closes the door. He then says:

QUOD ore sumpsi-
mus, Domine,
pura mente capiamus,
et de munere tempo-
rali fiat nobis remedi-
um sempiternum.

GRANT, O Lord,
that what we
have taken with our
mouth, we may re-
ceive with a pure
mind, that of a tem-
poral gift it may be-
come to us an eternal
remedy.

The Priest now extends the Chalice to the Clerk, who pours some wine into it (in solemn Masses the Deacon takes the Chalice, and, pouring wine into it, hands it to the Priest). The Priest then says:

<p>CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhære- at visceribus meis; et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sac- ramenta. Qui vivis et regnas in sæcula sæcu- lorum. Amen.</p>	<p>MAY Thy Body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with His pure and holy sacrament. Who livest and reignest, etc. Amen.</p>
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Then taking the Chalice in his hands, holding over the mouth the fingers which have touched the sacred species, he proceeds to the Epistle side of the Altar, where the Clerk pours wine, and then water, upon them. The Priest takes this second ablution, cleanses the Chalice, lays the paten upon it, and taking the veil from the Clerk, lays it over, as in the beginning of the Mass: then he proceeds to the Missal, which the Clerk has now replaced on the Epistle side, and reads the Communion, which is generally ■ versicle from Scripture.

Communion for Trinity Sunday.

WE bless the God of heaven, and we will
praise Him in the sight of all the liv-
ing: because He hath shown us mercy.

Returning to the middle of the Altar, the Priest kisses it, and turning to the People, says:

P. Dominus vobiscum. P. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

Turning back, he proceeds to the book and reads the Post-Communion, a prayer which varies with the Collects and Secrets.

Post-Communion for Trinity Sunday.

MAY the receiving of this sacrament, O Lord our God, avail us to the salvation of body and soul, together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, etc.

II. P. COMM.—May the oblation of this divine Sacrament, we beseech Thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the Virgin Mother of God, Blessed Joseph, of the blessed Apostles Peter and Paul, of blessed N., and of all the Saints, free us from all sin, and deliver us from all adversity. Through, etc.

R. Amen.

After reading the Collects, the Priest closes the book, unless it be a day when a proper Gospel is to be read at the end of the Mass, in which case he leaves it open, and going to the middle of the Altar, turns and says:

P. Dominus vobiscum. P. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

Turned towards the people the Priest says (at High Mass he chants it; in solemn Masses the Deacon does so):

P. Ite missa est.

P. Go, the Mass is ended.

R. Deo gratias.

R. Thanks be to God.

When the Gloria has been omitted, instead of the foregoing, he says:

P. Benedicamus Domino.

P. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

In Masses for the Dead, however:

P. Requiescant in pace.

P. May they rest in peace.

R. Amen.

R. Amen.

Turning to the Altar, the Priest recites the following, which, as a conclusion of the Mass, begs the Almighty to accept the sacrifice offered, in spite of his unworthiness:

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud obtuli, sit, te mis-

LET the performance of my homage be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and

erante, propitiabile. through Thy mercy be
 Per Christum Domi- a propitiation for me,
 num nostrum. Amen. and all those for whom
 I have offered it.
 Through, etc.

The Priest then kisses the Altar, and, before invoking God's blessing on the People, raises his hands and eyes to Heaven, joins his hands, and, bowing, says (turning to the People after the first three words, and blessing them in the form of the Cross):

BENEDICAT vos, **M**AY Almighty
 omnipotens God, ✠ the
 Deus, ✠ Pater, et Fil- Father, Son, and Holy
 ius, et Spiritus Sanc- Ghost, bless you.
 tus.

R. Amen.

R. Amen.

THE LAST GOSPEL.

Then turning to the Gospel side of the Altar, he says:

P. Dominus vobis- P. The Lord be
 cum. with you.

R. Et cum spiritu R. And with thy
 tuo. spirit.

Then making the sign of the Cross on the Altar, on his forehead, lips and heart, he begins the Last Gospel, which is always taken from the first chapter of St. John, except where the office of a festival has superseded the office of the Sunday, or feria, in which case the Gospel of the latter is now read:

INITIUM sancti **T**HE beginning of
 Evangelii secun- the Gospel ac-
 dum Joannem. cording to St. John.

R. Gloria tibi, Do-
 mine.

R. Glory be to
 Thee, O Lord

IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true Light which enlighteneth every man that cometh into this world.

In mundo erat, et	He was in the world.
mundus per ipsum	and the world was
factus est, et mundus	made by Him, and the
eum non cognovit. In	world knew Him not.
propria venit, et sui	He came unto His
eum non receperunt.	own, and His own re-
Quotquot autem re-	ceived Him not. But
ceperunt eum, dedit,	as many as received
eis potestatem filios	Him, to them He gave
Dei fieri; his qui cre-	power to be made the
dunt in nomine ejus,	sons of God; to them
qui non ex sanguini-	that believe in His
bus, neque ex volun-	name, who are born,
tate carnis, neque ex	not of blood, nor of
voluntate viri, sed ex	the will of the flesh,
Deo nati sunt.	nor of the will of man,
	but of God.

ET VERBUM CARO	AND THE WORD WAS
FACTUM EST,	MADE FLESH,

(Here all kneel in honor of the Incarnation.)

et habitavit in nobis;	and dwelt among us;
et vidimus gloriam	and we saw His glory,
ejus, gloriam quasi	as it were the glory of
Unigeniti a Patre,	the Only-begotten of
plenum gratiæ et veri-	the Father, full of
tatis.	grace and truth.

R. Deo gratias.

R. Thanks be to
God.

The Priest then returns to the middle of the Altar, takes the Chalice covered with the veil, and, bowing, descends to the foot of the Altar steps: there, with the Clerk, he makes a genuflexion, and, preceded by him, retires into the sacristy.

• DEVOTIONS FOR MASS.

At the Commencement of Mass.

IN the name of the Father, and of the Son,
and of the Holy Ghost. Amen.

IT is in Thy name, O adorable Trinity! it is to honor Thee, and to do Thee homage, that I presume to assist at this most holy and august sacrifice. Permit me then, O Lord, to unite my intention with that of Thy minister, in offering up this precious victim; and give me now the sentiments with which I should have been filled on Mount Calvary, had I been witness to the bloody sacrifice offered thereon.

CONFITEOR.

Think now, in the bitterness of your heart, on all your past sins, and recall to your mind, in a general manner, such of them as are most humbling to you. Lay your weaknesses before God. Beg of Him to pardon you, and to assist you in all your necessities through the infinite merits of this great sacrifice.

I CONFESS, O my God! not only in Thy presence, who seest the secrets of hearts, but in the presence of all the blessed in Heaven, and of all the faithful on earth, that I have often and grievously offended Thee by my thoughts, words, actions, and omissions. Yes, I have sinned, O my God, I have sinned; I acknowledge it to my shame, and with the most bitter regret. I have abused all Thy gifts. I am unworthy to appear before Thee. But Thy

mercies, O my God, are above all Thy works; Thou wilt not despise a contrite and humble heart.

O most holy Virgin! and ye Angels and Saints of Heaven! I humbly beseech you to intercede for me. Vouchsafe, O Lord! to listen to their prayers. Grant to the ardor of their supplications, what Thou mayest justly refuse to the coldness of mine, and to their services so pleasing in Thy sight, that pardon to which my offenses can have no claim.

At the Introit.

GRANT, O Lord, we may be truly prepared for the offering of this great sacrifice to Thee this day; and because our sins alone can render us displeasing to Thee, we call aloud to Thee for mercy.

KYRIE ELEISON.

Beg of the Lord to show you mercy, and rely with confidence on His infinite goodness. By granting you so powerful a means of reconciliation as this, He gives you a sure pledge that you will obtain it.

O FATHER of infinite mercy, have pity on Thy children; O Jesus, sacrificed for us apply to us the merits of Thy precious blood; O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with Thy love.

Or,

HAVE mercy on me, O Lord, and forgive me all my sins; and though I have nothing of my own to move Thy goodness, yet let my importunity prevail; have mercy, O Lord. have mercy on me.

GLORIA IN EXCELSIS.

Conceive a great desire of promoting God's glory, and your neighbor's good. Rejoice with the Angels at the share you have in the holy mysteries, and form to yourself the highest idea of the majesty of God, and of Jesus Christ His Son.

GLORIA in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus; tu solus Dominus; tu solus altissimus, Jesu Christe, cum Sancto

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the Only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: Thou who takest away the sins of the world, receive our prayers: Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only,

Spiritu, in gloria Dei O Jesus Christ, with
Patris. Amen. the Holy Ghost, art
most high in the glory
of God the Father.

THE COLLECT.

This prayer is so called, because, in it, the Priest lays before God the necessities of his people, their vows, and their desires, collected, in a manner, together. Saying "Oremus," the Priest faces the Altar.

ALMIGHTY and eternal God, we humbly beseech Thee to look down upon this congregation from Thy heavenly sanctuary, and graciously hear those prayers of Thy Church, addressed to Thee for us all, by the ministry of this priest.

Grant us, in Thy infinite mercy, pardon for our sins, health of mind and body, peace in our days, unity and increase of Catholic Faith, fervor of charity, sincere devotion, patience in suffering, and everything conducive to Thy glory, through Jesus Christ, our Lord. Amen.

THE EPISTLE.

Return God thanks for having called you to the knowledge of His law. Submit to it with perfect docility, and beg of Him to extend our holy religion over the whole world.

THOU hast vouchsafed, O Lord, to teach us Thy sacred truths by the prophets and apostles; oh, grant that we may so improve by their doctrine and example in the love of Thy holy name and of Thy holy law, that we may

show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by Thy light, and strengthened by Thy grace, to walk in the way of Thy Commandments, and to serve Thee with clean hearts. Through our Lord Jesus Christ.

THE GRADUAL.

HOW wonderful, O Lord, is Thy name through the whole earth! I will bless the Lord at all times; His praise shall be ever in my mouth. Be Thou my God and my protector; in Thee alone will I put my trust; let me not be confounded forever.

THE GOSPEL.

Look on the Gospel, which you are now going to hear, as the rule of your faith and morals: a rule which Christ himself has drawn up, which, at your baptism, you solemnly promised to follow, and by which you shall most certainly be judged.

MAYEST Thou be ever adored and praised. O Lord, who, not content to instruct and inform us by Thy prophets and apostles, hast even vouchsafed to speak to us by Thy only Son, our Saviour, Jesus Christ, commanding us by a voice from heaven to hear Him; grant us, O merciful God, the grace to profit by His divine and heavenly doctrine. All that is written of Thee, dread Jesus, in Thy Gospel, is

truth itself; nothing but wisdom in Thy actions; power and goodness in Thy miracles; light and instruction in Thy words. With Thee, sacred Redeemer, are the words of eternal life; to whom shall we go but to Thee, eternal Fountain of Truth? Give me, O God, grace to practise what Thou commandest, and command what Thou pleasest.

THE CREED.

Renew your faith. All these things, which the Church proposes to your belief, are founded on God's own word, revealed in the Scriptures, announced by the prophets and the apostles, supported by miracles, confirmed by the martyrs, verified by the establishment of our faith, and rendered obvious by the sanctity of our religion.

<p>CREDO in unum Deum, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium, et invisibilium, et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri, per</p>	<p>IBELIEVE in one God, the Father Almighty, Creator of Heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God; and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial to the Father, by whom all things were</p>
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quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum, et vivificantem; qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unam

made. Who for us men, and for our salvation, came down from Heaven, and became incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. He was crucified also for us; suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures. And ascended into Heaven, sitteth at the right hand of the Father. And He is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son: Who, together with the Father and the Son, is adored and glorified: Who spoke by the prophets. And, one

sanctam	Catholicam	holy	Catholic	and
et	Apostolicam	Eccle-	Apostolic	Church.
siam.	Confiteor	unum	confess	one
baptisma	in remission-	for	the	remission
em	peccatorum.	Et	sins.	And I expect
expecto	resurrection-	resurrection	of	the
em	mortuorum,	et	dead,	and the
vitam	venturi	sæculi.	the	world
Amen.			to	come.
			Amen.	

At the Offertory.

ACCEPT, O eternal Father, this offering which is here made to Thee by Thy Priest, in the name of us here present and of Thy whole Church. It is as yet only bread and wine; but, by a miracle of Thy power, will shortly become the Body and Blood of Thy beloved Son. He is our High Priest and our Victim. With Him and through Him we desire to approach Thee this day, and by His hands to offer Thee this Sacrifice, for Thine own honor, praise, and glory; in thanksgiving for all Thy benefits; in satisfaction for all our sins; and for obtaining conversion for all unbelievers, and mercy, grace and salvation for all Thy faithful. And with this offering of Thine only-begotten Son we offer Thee ourselves our souls and bodies, begging that by virtue of this Sacrifice we may be happily united to Thee, and that nothing in life or death may ever separate us from Thee. Through Jesus Christ our Lord. Amen.

THE WASHING OF THE FINGERS.

OH! what cleanness and purity of heart should we not bring with us to this great sacrifice! But, alas! I am a poor, unclean sinner. Oh! wash me, dear Lord! from all the stains of sin, in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

At the Orate fratres.

MAY the Lord favorably receive this sacrifice, to the praise and glory of His adorable name, to our benefit and that of His whole Church.

At the Secret Prayers.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we Thy servants are making to Thee; that as we offer it to the honor of Thy name, so it may be to us a means of obtaining Thy grace here, and in the next life everlasting happiness. Amen.

At the Sursum Corda.

V. Lift up your hearts.

R. We lift them unto the Lord.

V. Let us give thanks unto the Lord our God.

R. It is worthy and just.

At the Preface.

LIFT up, O Lord, do Thou Thyself lift up my heart to Thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to Heaven, where Thou art worthily adored, and to the altar, where Thou art about to manifest Thyself to me. My life is but one continual succession of Thy mercies; let it be one continual succession of thanksgivings; and as Thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in a transport of joy and admiration:

Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest.

Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

THE CANON.

Represent here to yourself the altar as a throne of mercy, upon which Christ is to sit, where you are entitled to present yourself, to expose to Him your wants, to ask for blessings, and to obtain them. Can He, who giveth us His only Son, refuse us anything?

O FATHER of mercy! graciously receive, by the hands of the priest, this most holy sacrifice in union with that which Thy beloved Son offered up to Thee during His whole life at His last supper, and on the cross. Look

down on Thy Christ, Thy dearest and only-begotten, in whom Thou art always well pleased; and by the infinite merits of His incarnation, of His nativity, of His tears, labors, sufferings, and death, have mercy upon me, and upon all those for whom I ought to pray [*here name the particular persons*], my parents, brethren, friends, benefactors, relations, and those who have injured me, or whom I have injured. I also beseech Thee to guard, prosper, and extend the holy Catholic Church; to pour down Thy blessing upon our chief pastor the Pope; upon the bishops, and all the clergy; enlighten and guide them in the way of salvation. Bless and preserve our rulers and all our fellow-citizens. Look upon us all, I beseech Thee, with eyes of mercy and compassion. Bring us all to the perfect practice of a holy and virtuous life here, and to the possession of Thy eternal glory hereafter. May we all know Thee; may we fear, love and glorify Thee, through the same Jesus Christ, who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Why have I not, O God! at this moment, the ardent sighs with which the holy patriarchs wished for the Messiah? Why have I not their faith and all their love? Come, Lord Jesus! come, sweet Redeemer of the world! to accomplish a mystery, which is an abridgement of all thy wonders!

Thou art, indeed, the true pastor of souls, who didst lay down Thy life for Thy flock! Thou art the lamb of God, that died upon the cross to save us. I prostrate myself in spirit before Thee and desire to praise and bless Thee forever.

At the Consecration.

Bow down in solemn adoration; make an Act of Faith in the Real Presence of your Saviour's Body and Blood, Soul and Divinity, under the sacramental veils. Offer your whole self to Him, and through Him to His Father: beg that your heart and soul may be happily united to Him.

At the Elevation of the Sacred Host.

MOST adorable body, I adore Thee with all the powers of my soul. Lord, who hast given Thyself entire to us, grant we may become entirely Thine. I believe: O Lord, help my unbelief.

My Lord and my God. (Seven years and seven quarantines, each time. Plenary once a week if said daily. Pius X, May 18, 1907.)

At the Elevation of the Chalice.

MOST adorable blood, that washeth away all our sins, I adore Thee; happy we, could we return our life and blood for Thine, O blessed Victim!—My Lord and my God.

O Jesus, do Thou cleanse, sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and may we live in Thee. Amen

After the Elevation, say:

IT is now, O Lord, with grateful hearts we call to mind the sacred mysteries of Thy passion and death, of Thy resurrection and ascension. Here is Thy body that was broken; here is Thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer Thee, O Lord, that pure and holy Victim, which Thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures.

At the Memento for the Dead.

I OFFER Thee again, O Lord, this holy sacrifice of the body and blood of Thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray for*] my parents [*if dead*], relatives, benefactors, neighbors, etc. Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord Amen.

At the Nobis quoque peccatoribus.

VOUCHSAFE to grant the same to us, poor and miserable sinners; judge us not according to our demerits, but through the infinite multitude of Thy mercies, in which we hope, liberally extend to us Thy grace and pardon.

We ask it of Thee in the name of Thy dear Son, who liveth and reigneth eternally with Thee, and in that form of prayer which He Himself hath taught us.

PATER NOSTER.

Here we are with Jesus on a new Calvary. Let us remain at the foot of His Cross, with the tender compassion of the Blessed Virgin, with the ardent love of St. John; or standing afar off with Magdalen, let us weep bitterly over our offenses. With sentiments like these, let us recite the Lord's Prayer with the Priest.

Our Father, etc.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come, and by the intercession of the blessed and ever Virgin Mary, Mother of God, and of the holy apostles Peter, Paul and Andrew, and of all the Saints, mercifully grant peace in our days, that through the assistance of Thy mercy, we may be always free from sin, and secure from all disturbance; through the same Jesus Christ our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost, world without end. Amen.

Then the Priest breaks and puts a particle of the Host into the Chalice, saying:

MAY this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

THE AGNUS DEI.

God, so glorious in Heaven, so powerful on earth, so dreadful in hell, is here only a Lamb full of sweetness and bounty. He comes here to take away the sins of the world, and your sins in particular. What a motive of confidence! What a subject of consolation!

O LAMB of God! sacrificed for my sake, have mercy on me. O adorable Victim of my salvation! look down on me, and save me. Divine Mediator! obtain pardon of Thy Father for me, a sinner, and mercifully grant me the sweets of Thy peace. Amen.

At the Domine, non sum dignus, say with the Priest three times, striking your breast.

(Here the bell is rung.)

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

During the Communion, and while the faithful are returning to their places, after receiving Holy Communion, we must remember that each communicant is bearing the sacred Body and Blood of our Lord and that He is as truly present within their hearts, under the Sacred Species, as He is present in the Monstrance which the Priest carries in the solemn processions of

the Blessed Sacrament. As we would adore God on such occasions, let us reverently bow our heads and adore Him, and praise Him, passing concealed in the Eucharistic form, in the hearts of the faithful.

Such as are not prepared to communicate really may communicate spiritually, saying as follows:

MOST loving Jesus, I adore Thee with a lively faith, who art present in this sacrament by virtue of Thy infinite power, wisdom, and goodness. But conscious of my infirmities and sins, I dare not now receive Thee sacramentally. All my hope is in Thee! I love Thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to receive Thee now spiritually: come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; enliven and sanctify me with Thy sacred body and blood; deliver me from all sin, and make me always obedient to Thy commands; and let me never be separated from Thee, my Saviour, who, with the Father and the Holy Ghost, livest and reignest, one God, forever and ever. Amen.

During the Ablution and wiping of the Chalice.

GRANT us, O Lord, a part in the fruits of Thy death and passion, the sacred memory of which we have this day commemorated. I adore Thy goodness, O gracious Lord, for Thy inestimable favor in admitting me to be present again at that holy sacrifice where Thou

art both Priest and Victim. Oh, make me always sensible of so great a blessing, and let not my unworthiness put a bar to Thy mercy and goodness.

When the Priest reads the Communion say:

LET it be now, O Lord, the effect of Thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

At the Post-Communion say:

WE give Thee thanks, O God, for Thy mercy, in admitting us to have a part in offering this Sacrifice to Thy holy name: accept it now to Thy glory, and be ever mindful of our weakness.

When the Priest turns to the people, and gives them his blessing, make you also the sign of the Cross, and say:

THE blessings of God Almighty, ✠ Father, Son and Holy Ghost, descend upon us, and dwell in our hearts forever. Amen.

THE LAST GOSPEL.

DIVINE Word! only Son of the Father! Light of the world! who camest from Heaven to show us the way to it, I adore Thy Majesty with the most profound respect. I place my whole confidence in Thee. I hope most firmly, that as Thou art my God, a God

made man to save mankind, Thou wilt grant me those graces my sanctification requires, and also the enjoyment of Thee in Thy glory.

PRAYERS

*Ordered by Pope Leo XIII to be said, kneeling,
after the celebration of Low Mass.*

Three "Hail Marys!"

Salve Regina.

HAIL! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears! Turn, then, most gracious Advocate, thine eyes of mercy toward us and after this, our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, our refuge and our strength, graciously look upon Thy people who cry to Thee; and through the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of Blessed Joseph, her Spouse, and of Thy holy apostles, Peter and Paul and all the Saints, in Thy mercy and kindness hear the

prayers which we pour forth for the conversion of sinners, and for the freedom and exaltation of Holy Mother the Church. Through Christ our Lord. Amen.

HOLY Michael, the Archangel, defend us in the battle; be our protection against the wickedness and snares of the devil—*Rebuke him, O God*, we suppliantly beseech Thee: and do thou, O Prince of the heavenly host, by the divine power drive into hell Satan and the other evil spirits, who wander through the world seeking the ruin of souls. Amen.

[300 Days Indulgence]

Most Sacred Heart of Jesus, Have mercy on us. (Thrice.)

Seven years and seven quarantines if said alternately with the priest. (Pius X, June 17-Aug. 19, 1904.)

MISCELLANEOUS PRAYERS.

For the Church.

DEFEND, O Lord, Thy servants, we beseech Thee, from all dangers, both of body and soul; and, by the intercession of the blessed and glorious Virgin Mary, Mother of God, of blessed Joseph, of the blessed Apostles Peter and Paul, of blessed N., and of all Thy saints, mercifully grant us the blessings of peace and safety; that all adversities and errors being removed, Thy Church may freely and securely serve Thee; through our Lord, etc.

For the Pope.

O GOD, the Pastor and Governor of all the faithful, mercifully look upon Thy servant [.....] whom Thou hast been pleased to ap-

point the pastor of Thy Church; grant, we beseech Thee, that both by word and example he may edify those over whom he is set, and, together with the flock committed to his care, may attain everlasting life; through our Lord Jesus Christ. Amen.

For Bishops, and People Committed to Them.

ALMIGHTY and everlasting God, who alone dost great marvels, send down upon Thy servants, the Bishops of Thy Church [*especially our Bishop*], and all congregations committed unto them, the spirit of Thy saving grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing; through our Lord Jesus Christ. Amen.

For a Congregation or Family.

DEFEND, we beseech Thee, O Lord, by the intercession of the blessed Mary, ever Virgin, this Thy family from all adversity; and mercifully protect us, now prostrate before Thee with our whole hearts, from all the snares of our enemies; through our Lord Jesus Christ. Amen.

Prayer for a Friend or Friends.

PRESERVE, O Lord, Thy servants [servant] [.....] for whose health, happiness, and prosperity I humbly offer up these my prayers to Thy sacred Majesty, beseeching Thee to grant them a persevering constancy in the Catholic faith, and a safe

passage through this life's dangerous pilgrimage; that no worldly, carnal, or diabolical temptation may have the power to separate them from Thee their first and only good. Give them grace to correspond to that state and condition of life in which Thou hast placed them; direct them in all their ways; defend them against all their enemies; and finally grant them a happy death and departure out of this world, and a speedy passage after death to the fruition of Thy eternal felicity. Amen.

For a Friend in Distress.

VOUCHSAFE, O merciful Lord, to afford the sweetness of Thy comfort to Thy afflicted servant [.....], and to remove, according to Thy accustomed mercy, the heavy burden of his calamities. Give him, I humbly beseech Thee, patience in his sufferings, resignation to Thy good pleasure, perseverance in Thy service, and a happy translation from this afflicting life to Thy eternal felicity. Amen.

For Another's Conversion.

O DIVINE and adorable Saviour, Thou who art the way, the truth and the life, I beseech Thee to have mercy upon [.....] and bring him [or her] to the knowledge and love of Thy truth. Thou, O Lord, knowest all his darkness, his weakness, and his doubts; have pity upon him, O merciful Saviour; let the bright beams of Thy eternal truth shine upon his mind; clear away the cloud of error and

prejudice from before his eyes, and may he humbly submit to and embrace with his whole heart the teaching of Thy Church. Oh, let not the soul for whom I pray be shut out from Thy blessed fold! Unite him to Thyself in the sacraments of Thy love, and grant that, partaking of the blessings of Thy grace in this life, he may come at last to the possession of those eternal rewards which Thou hast promised to all those who believe in Thee and who do Thy will. Hear this my petition, O merciful Jesus, who, with the Father and the Holy Ghost, livest and reignest for ever and ever. Amen.

Prayer for the Conversion of Unbelievers.

O HOLY Spirit of Truth, we beseech Thee to enlighten the minds of unbelievers in the midst of us, to incline their hearts to receive Thy Word, and to believe the teachings of Thy Church; give them courage to accept the faith and openly profess it; that they may come into union with Thee and the Father; through Christ our Lord, who liveth and reigneth forever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father.

In Times of Calamity.

O LORD JESUS CHRIST, holy, immortal God! have mercy upon us and upon all men; purify us by Thy holy blood, forgive us by Thy holy blood, save us by Thy holy blood, now and forever. Amen.

In Times of Famine or Pestilence.

GRANT, we beseech Thee, O Lord, an answer to our hearty supplications; and, Thy wrath being appeased, turn away from us this famine (or pestilence), that the hearts of men may know that these scourges proceed from Thine anger, and cease by Thy mercy; through, etc.

In Times of great Mortality.

O GOD, who desirest not the death, but the penance of sinners, mercifully look upon Thy people returning to Thee; and grant that they, being devoted unto Thee, may, by Thy clemency, be delivered from the scourges of Thine anger; through etc.

Hear us, O God of our salvation; and deliver Thy people from the terrors of divine anger, and make them secure by the bountifulness of Thy mercy; through, etc.

For Heretics and Schismatics.

O ALMIGHTY and everlasting God, who hast compassion on all, and wouldst not that any should perish; favorably look down upon all those who are seduced by the deceit of Satan; that all heretical impiety being removed the hearts of such as err may repent, and return to the unity of Thy truth; through, etc.

For Jews.

O ALMIGHTY and everlasting God, who repellst not from Thy mercy even the perfidious Jews; hear the prayer which we offer for the blindness of that people; that the light of Thy truth, Christ our Lord, being known to them, they may be delivered from their darkness; through, etc.

For Pagans.

O ALMIGHTY and everlasting God, who desirest not the death but the life of sinners, mercifully accept our prayers, and, delivering pagans from the worship of idols, unite them to Thy Church, to the praise and honor of Thy glorious name; through, etc.

For Our Enemies.

O GOD, the lover of peace and preserver of charity, give peace and true charity to all our enemies; grant them remission of their sins, and deliver us from their deceits; through, etc.

Prayer Under Temptation.

O LORD, my Protector, where art Thou: O good Jesus, where art Thou? Behold how the world, the devil, and the flesh assault me. I suffer violence; I am almost cast down: come, O Lord, come and defend me from the adversary lest the enemy prevail against me.

O most loving Jesus, abandon me not, but sanctify my soul, lest it should be stained with sin. Thou knowest all my weakness; therefore I fly to Thy strength, and from the depths of my heart I cry to Thee for help. By the charity which made Thee deliver Thyself to be bound, and pierced, and crucified; free me from the slavery of sin, and defend me from all the snares and assaults of the enemy. Amen.

Prayer for Perseverance.

HOLY Virgin, thou art my good Mother. and by excellence the Mother of pure love. Thou hast obtained for me many graces during the course of my life; be pleased to obtain one favor more, which will crown all the rest. This is to love my God, to love Him ardently, to love Him purely, to love Him constantly, as long as I shall remain on earth, that I may have the happiness to love Him eternally with thee in Heaven. Amen.

Sacred Heart of Jesus, pity us; Immaculate Heart of Mary, pray for us.

Prayer of St. Francis Regis to the B. V. M.

MY Queen and my Mother! to thee I offer myself without any reserve: and to give thee a mark of my devotion, I consecrate to thee during this day, my eyes, my ears, my mouth, my heart, and my whole person; since I belong to thee, oh my good Mother! preserve and defend me as thy property and possession. Amen.

Aspiration in Any Temptation.

MY Queen and my Mother! remember that I belong to thee; defend me as thy property and possession.

A Prayer in Honor of the Five Wounds.

O LORD JESUS CHRIST! by the five Wounds which Thou wast pleased to receive upon the Cross for the love of me, help me, Thy servant, whom Thou hast redeemed with Thy precious blood. Amen.

A Prayer to Invoke the Life of Iesus Christ Into Ourselves.

O JESUS, living in Mary! come, and live in Thy servant, in the spirit of Thy sanctity, in the fulness of Thy power, in the perfection of Thy ways, in the truth of Thy virtues, and in the communion of Thy mysteries. Triumph over all adverse powers, in Thy holy spirit, for the glory of Thy Father. Amen.

A Prayer of Thanksgiving, Upon the Recovery of a Person from Sickness.

ALMIGHTY and everlasting God, I here acknowledge Thy blessing in the recovery of my health, and return Thee my most hearty thanks for it. I beg Thy grace, to enable me to make a better use of it than I have hitherto done; to correct all the errors of my past life, that I may improve in virtue, be an example to others, and consecrate that

health to Thee, which is now Thy special gift; that thus living to Thee, I may be ever prepared for my last hour; through Jesus Christ our Lord. Amen.

For the Dead.

TO Thee, O Lord, we recommend the souls of Thy servants departed; that being dead to the world they may live to Thee; and whatever sins they may have committed through human frailty, we beseech Thee in Thy goodness mercifully to pardon.

Eternal rest give to them, O Lord, and may perpetual light shine upon them. Amen.

For a Good Life, and a Happy Death.

ETERNAL rest give to us also, O Lord, when our souls shall cast off these bodies of our humiliation, and be hurried into Thy dread presence. Oh, grant that we may often have that moment in our thoughts! Thou hast not created us for this world, where we pass, as it were, only a few moments of our existence. Raise up our thoughts, we beseech Thee, to the world of our lasting home: teach us to consider this life as a part of the life to come: teach us to remember that, after death, we shall still continue to live; that we shall still continue to live as we may have lived here—adoring and loving Thee in Heaven if we have loved and adored Thee here, or banished from Thy sight then if we now banish Thee from our thoughts and dispositions.

O Lord, let our tempers and actions be ever directed by the knowledge that this life and the next are one; that if we would hereafter live in Heaven we must now live in a manner to suit us for Heaven; and that, at the hour of death, this life and the next blend into one for a continuance of either happiness or woe.

O Lord, make us therefore show by our conduct now that we have already begun to live as we may continue to live hereafter in Thy blessed mansions of the just. Amen.

Prayer to Know One's Vocation.

O H, Lord! my God, whatsoever path Thou dost point out to me that will I choose. If it be lowly, Thou art wise; if it be difficult, Thou art powerful, and if it be toilsome, Thou art good.

No man can follow Thee, Lord Jesus, unless he take up his cross. Lay on me that one which shall be most pleasing to Thy Divine Majesty. For Thou art our King, we Thy subjects. Thou the loving Shepherd, we Thy sheep. Grant, I pray, that I may hear Thy voice and follow Thee, my Life and all my Good. Amen.

A Prayer to the Adorable Name, Jesus.

MAY the adorable name of Jesus be the sweet and daily music of my soul and the seal of my heart; and, when in the agony and cold sweat of death, I give the last look for mercy, may the parting sigh of my soul be Jesus. Sweet Jesus!

Prayer of St. Gertrude at Taking Holy Water.

BY the sprinkling of Thy precious blood, O Lord Jesus Christ, and by the merit of Thy passion, wash me from every stain, and cleanse me from all sin. In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

A Prayer for Parents—For Themselves, and for their Children.

O FATHER of mankind, who hast given unto me these my children, and committed them to my charge to bring them up for Thee, and to prepare them for everlasting life; assist me with Thy heavenly grace, that I may be able to fulfil this most sacred duty and stewardship. Teach me both what to give, and what to withhold; when to reprove, and when to forbear; make me to be gentle, yet firm, considerate, and watchful; and deliver me equally from the weakness of indulgence and excess of severity; and grant that, both by word and example, I may be careful to lead them in the ways of wisdom and true piety; so that at last I may, with them, be admitted to the unspeakable joys of our true home in Heaven, in the unity of the blessed Angels and Saints, where Thou, O Father, with Jesus, Thy only-begotten Son, in the unity of the Holy Ghost, livest and reignest one God, forever and ever.

O Heavenly Father, I commend my children unto Thee. Be Thou their God and Father; and mercifully supply whatever is wanting in

me, through frailty or negligence. Strengthen them to overcome the corruptions of the world, to resist the solicitations of evil, whether from within or without; and deliver them from the secret snares of the enemy. Pour Thy grace into their hearts, and confirm and multiply in them the gifts of Thy Holy Spirit, that they may daily grow in grace, and in the knowledge of our Lord Jesus Christ; and so faithfully serving Thee here, may come to rejoice before Thee hereafter; through the merits of the same our Lord Jesus Christ, who, with Thee and the Holy Ghost, livest and reignest. Amen.

For a Child.

O ALMIGHTY God, who hast given unto me my father and mother, and made them to be an image of Thy authority, and love, and tender watchfulness, and hast commanded me to love, and honor, and obey them in all things, give me grace cheerfully and with my whole heart to keep this Thy law. Help me to love them fervently, to honor them truly, to yield a ready obedience to all their commands, to comply with all their wishes, to study their happiness in everything, and to bear with patience and humility all their rebukes. Deliver me, O God, from pride, rebellion, and wilfulness, from passion and stubbornness, from sloth and carelessness. Make me diligent in all my duties and studies, and patient in all my trials; that so living, I may deserve to be Thy child, who art our Father in Heaven, through Jesus Christ, Thine only Son, our Lord. Amen.

*Formula to be Recited by Christian Families
Who Consecrate Themselves to the
Holy Family.*

O JESUS, our most amiable Redeemer, who, sent from Heaven to enlighten the world by doctrine and example, didst choose to pass the greater part of Thy mortal life in the humble house of Nazareth, subject to Mary and Joseph, and didst consecrate that family, which was to be a model for all Christian families, graciously receive this our house, which now devotes itself entirely to Thee. Do Thou protect and guard it, and confirm within it Thy holy fear, together with peace and the concord of Christian charity; that it may become like unto the divine model of Thy Family, and that all who constitute it may without exception become enjoyers of eternal bliss.

O most loving Mother of Jesus Christ, and our Mother Mary, obtain, by thy pity and clemency, that Jesus may accept this our consecration and bestow on us His benefits and blessings.

O Joseph, most holy guardian of Jesus and Mary, help us by thy prayers in all our necessities of soul and body; that with thee and the Blessed Virgin Mary, we may return infinite praise and thanks to Jesus Christ, our Divine Redeemer.

(An indulgence of 300 days to be gained once a day by those who dedicate themselves to the Holy Family according to the form issued by the Sacred Congregation of Rites.)

PIOUS REMEMBRANCES OF MISSIONS OR RETREATS

"He that shall persevere to the end he shall be saved."—
St. Matt. xxiv. 13.

To Persevere to the End in God's Grace.

1. Never omit your Morning and Evening Prayers, since prayer is necessary for salvation.

2. Remember the presence of God—He sees you at all times and places.

3. Attend Mass devoutly on Sundays and Holy-days. It is a mortal sin wilfully to lose Mass on Days of Obligation. Remember, the same Jesus who once offered Himself for our sins on Mount Calvary, again offers Himself on the Altar, as on a new Calvary, for our salvation. If possible hear Mass on week days also.

4. Try to go to Confession and Communion once a month. By Confession your soul is washed in the Precious Blood of Jesus. By Holy Communion, you are united to Jesus. The Sacraments are fountains of grace, and without grace we can do nothing.

5. Avoid the occasion of sin. "He that loveth the danger shall perish in it."—Eccl.iii.27.

6. Visit frequently the Blessed Sacrament. Pray for the conversion of sinners, for those in their agony, and for the Souls in Purgatory.

Meditate every day, for at least a quarter of an hour, on the eternal truths.

"Remember thy latter end, and thou shalt not sin." Think often on the bitter passion of Jesus. People sin because they do not meditate.

Points of Meditation on the Eternal Truths.

1. O Christian! thou hast but one soul; if that be lost, all is lost; there is but one death: if bad, all is bad.

2. Thou hast only one Judge; from Him there is no appeal.

3. Thou hast only one sentence to hear; it will be either, "Come, ye blessed;" or "Depart, ye cursed."

4. Thou hast but one eternity awaiting thee: if this be not happy, then thou shalt be unhappy forever.

5. There is but one *Heaven*; excluded from this, *Hell* will be thy inevitable doom.

Points of Meditation on the ⁹Passion of our Lord.

REFLECT that Jesus agonized and sweat blood in the Garden at the sight of your sins, and the torments He was about to endure for them.

Reflect, that for sins of impurity the sacred body of Jesus was cruelly scourged. How many lashes did you give? . . . Think.

Reflect, that the sacred head of Jesus was pierced with thorns to atone for bad thoughts. How many thorns have you driven in? . . . Think.

Reflect again, on His being mocked and spit upon and a robber preferred to Him. Have you ever done this, by despising the blessings of

religion, and by choosing the robbers, the devil and sin, in preference to your loving Jesus?
. . . Think.

Reflect, that He carried the heavy Cross, with all your sins on it, for love of you. Do you patiently carry the crosses which your sins deserve, for the love of Him? . . . Think.

He was drenched with gall to atone for drunkenness. Oh, think on this.

On the Cross He forgives His enemies, and prays for them. Do you imitate Him in this? If you forgive not, neither shall you be forgiven. "Forgive and you shall be forgiven."

Act of Faith.

My God, I believe in Thee, and all Thou hast revealed in Thy Holy Church, because Thou art the infallible truth.

Act of Hope.

My God, I hope in Thee for grace and for glory, because of Thy promise, Thy mercy, and Thy power.

Act of Charity.

My God, because Thou art infinitely good, I love Thee with all my heart; and for Thy sake, I love my neighbor as myself.

Act of Contrition.

O my God, I am very sorry that I have sinned against Thee, because Thou art so good, and I will sin no more.

Special Admonitions.

1. *To the Heads of Families.*—Instruct, correct, watch over your children; above all, give them good example; and have prayer in common.

2. *To Servants.*—Be obedient to your masters, and faithful in all things under your charge.

3. *To Husband and Wife.*—Cherish mutual affection, forbearance, union and peace.

4. *To Children.*—Love, respect, and obey your parents; do not quarrel among yourselves.

5. *To Men.*—Have a horror of blaspheming, cursing, swearing, gambling, drunkenness; pardon injuries.

6. *To Women.*—Be meek, patient, charitable, and diligent in your household duties.

7. *To All.*—Never lift your voice against your Pastor, but always assist him to the extent of your power.

Heavenly Treasures.

Repeat these ejaculations from the heart, with the intention of gaining the indulgences attached to them.

1. O my Jesus, I thank Thee for having died on the Cross for my sins!

2. My Jesus, have mercy on me, and save my soul!

3. Eternal Father, I offer Thee the Precious Blood of Jesus for my sins, for the wants of the Church, for the conversion of sinners, and for the suffering souls in purgatory.

4. Holy Mary, Mother of God, pray to Jesus for me!

5. O sweetest Heart of Jesus, I implore that I may ever love Thee more and more!

6. Jesus, Mary and Joseph, assist me in my last agony!

7. My God, give me the grace rather to die than to commit even one mortal sin!

An Act of Reparation

TO JESUS IN THE BLESSED SACRAMENT.

I ADORE Thee, I bless Thee, I love Thee, O Sacred Heart of Jesus in the most Holy Sacrament of the altar. I offer Thee, through the Immaculate Heart of Thy Holy Mother, the Sacred Hosts reposing in our tabernacles to atone for all the sacrileges, impieties, profanations, and other crimes by which Thou, O most loving Heart, art outraged throughout the universe.—300 days' Indulgence.

PRAYERS FROM THE MISSAL.

O GOD, who wert pleased that Thy Word at the message of the Angel should take flesh of the Blessed Virgin Mary; grant that we Thy suppliants, who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

GRANT us, Thy servants, we beseech Thee. O Lord God, to enjoy perpetual health of mind and of body; and, by the glorious intercession of Blessed Mary ever Virgin, to be delivered from present sadness, and to rejoice in eternal gladness. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

O GOD, from whom all good things do proceed, grant unto Thy suppliants that by Thine inspiration we may think the things which are right, and under Thy guidance accomplish them. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

O GOD, who seest us to be destitute of strength, do Thou both inwardly and outwardly guard us; that in body we may be defended from all adversities, and in mind cleansed from evil thoughts. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

O GOD, whose mercies are without number, and the treasure of whose goodness is inexhaustible, we give Thee thanks for the gifts conferred upon us by Thy most gracious Majesty; ever imploring Thy mercy not to forsake those whose prayers Thou hast granted, but to

dispose them for the rewards to come. Through our Lord Jesus Christ Thy Son, who liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

LET the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants; and, that Thou mayst grant them what they desire, make them to ask the things that are pleasing to Thee. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

O GOD, who, by the fruitful virginity of Blessed Mary, hast bestowed upon the human race the rewards of eternal salvation; grant, we beseech Thee, that we may feel that she is interceding for us, through whom we have attained to receive the Author of life, Jesus Christ Thy Son, our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

ALMIGHTY and everlasting God, give unto us an increase of Faith, Hope, and Charity; and, that we may deserve to obtain that which Thou dost promise, make us to love that which Thou dost command. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

DO Thou of Thy bounty, we beseech Thee, O Lord, grant unto Thy faithful people pardon and peace; that they may both be cleansed from all their offenses and serve Thee with secure minds. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

WE beseech Thee, Almighty God, mercifully look upon Thy family; that by Thy bounty it may be governed in body, and by Thy protection guarded in mind. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

THE prayers of Thy people, do Thou, O Lord, graciously hear; that we who are justly afflicted for our sins may, for the glory of Thy name, be mercifully delivered. Through our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end. Amen.

MATTER OF THE JUDGMENT.

A holy writer has written that God will judge all mankind upon six principal points. It would be well for us in our preparation for Confession to examine ourselves upon these points given:

1. On the sins they shall have committed: the number of which will be exactly reckoned.

2. On those they shall have been the cause of by their bad example, their bad advice, their scandals, etc.

3. On the sins they shall not have prevented, when they could, although obliged to do so by their state and position.

4. On the good they might have done, but have left undone.

5. On the good they have hindered being accomplished.

6. On the good they have done, but done badly—namely, from a bad motive, from human respect, ambition, esteem, etc.



The Sacrament of Penance.

PENANCE is a sacrament instituted by Jesus Christ, by means of which the sins that we commit after Baptism are forgiven, and we receive strength to enable us to avoid sin for the time to come. By this sacrament, the sanctifying grace of God, which is poured into our hearts by the Holy Ghost, cleanses the soul from the stains of sin, restores her to the favor and friendship of God, and renders her holy and beautiful in His sight.

The conditions required on the part of the penitent, for the pardon of his sins are, first, Contrition, which is a great and sincere sorrow for having offended God, accompanied with a firm resolution to avoid for the future all sin and the occasions of sin, to adopt the means necessary for perseverance, and to repair the injury done by your sins. Secondly, Confession, which is a humble and sincere declaration of all our sins to a Priest; and thirdly, Satisfaction, which consists in performing the prayers or other penitential works enjoined by the Priest in Confession. On the part of the minister of God, it is requisite that he be duly appointed that he hear the confession and pronounce the words of absolution.

This holy and salutary institution is grounded on the words of Jesus Christ: "*Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth shall be loosed also in Heaven.*" Matt. xviii. 18, and, "*As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them, Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained.*"—John xx. 21, etc. In these words Jesus Christ gave to His Apostles and their lawful successors power and authority to absolve from all sin those who sincerely repent of their offenses.

One of the best rules which can be followed with respect to Confession, is to approach the sacred tribunal each time as if it were to be the last, and even though you may have many opportunities of recurring to the Tribunal of Penance, yet at the hour of death there could not be a more serious subject of remorse than multiplied but careless Confessions. On the other hand, no tongue can describe the consolation and happiness of those who have been wise enough to make their peace with God in time, and who did not put off to a season of sickness, anxiety, and mental as well as bodily weakness, the awful task of preparing for eternity.

Recite the prayer, *Veni Sancte Spiritus*.

PRAYER BEFORE THE EXAMINATION OF
CONSCIENCE.

HOLY SPIRIT, infinite source of light and love, have mercy on a miserable sinner, who of himself knows not the number of his iniquities, nor can conceive for them a salutary sorrow. Enlighten me, my God; show me the evil I have committed, and the good which I have neglected since my last confession. Suffer me not to be blind to my own failings; remove from before my eyes the veil which self-love places too frequently before them. Discover to me, O my God, the evils which I have dared to commit against Thy adorable Majesty, the injuries I have done to my neighbor, and all the transgressions which I have committed against the sacred promises of my baptism.

O MY Jesus! merciful Author of the life-giving Sacrament of Penance! confiding in that infinite goodness and loving condescension.

which detains Thee on Thy throne of love in the midst of us, I cast myself at Thy sacred feet; and I would here thank Thee, in the best manner I can, for this saving institution, and for granting me this opportunity of recurring to it. O my Blessed Mother, my good Angel, Angels of our sanctuary and of our altar, and all ye Saints and Angels unite with me in thanking and praising my Jesus for His goodness to me and to all poor sinners.

O MY sweet Mother! Mother of my Jesus, the God of love and compassion! thou hast a clearer knowledge than any other created being of the excess of His love and mercy towards poor sinners; and thou knowest much better the ingratitude and deplorable misfortune of the sinner who offends Him. Oh! do then, I conjure thee, by that sword of sorrow which pierced thy soul at the foot of the cross, and, by thy knowledge of His love and mercy, obtain for me such sentiments of contrition, that I may be perfectly restored to His favor and love, and never again do, say, or think anything in the least offensive to Him.

O my dear guardian Angel! to whose care I am committed, though I have so often frustrated the efforts of thy kind solicitude, do, I humbly conjure thee, make use of thy influence with God, and obtain for me the favor of making this confession with the most perfect dispositions.

O my holy patrons and patronesses, and all ye blessed inhabitants of Heaven, interest yourselves in my behalf, and obtain that my conversion may be entire.

PRAYER TO BE USED WHEN CONSCIOUS TO YOURSELF OF HAVING COMMITTED MORTAL SIN.

BEHOLD, O my beloved Jesus, another prodigal son at Thy feet, terrified at his sins, one who knows not where to turn for refuge, save to Thy most holy feet, there to confess them all, and to trust in the immensity of Thy mercy. I am, indeed, O my beloved Jesus, that most ungrateful child of Thine, who has so ill corresponded to all Thy love and compassion, and so shamefully outraged and offended Thee, who art my most loving Father. I am no longer worthy to be called Thy son, but, nevertheless, my poor heart cannot exist separated from Thee. I deserve, indeed, to find in Thee, my dear Jesus, a severe Judge, and well it is for me that I am able to look up to Thee hanging upon the Cross, with Thine arms open and ready to receive me once more into Thy most loving bosom. Thy wounds, too, are so many mouths, which invite me to repentance, and repeat so lovingly to my heart.—*Turn unto me, O my child, turn and repent and do no doubt me.* Perfect, then, O my crucified Jesus the work that Thine infinite charity has begun: grant me a little of that knowledge, and of that sorrow which Thou hadst of my sins, when in the garden, through the violence of the horro-

and contrition which Thou hadst for them, Thou didst sweat a bloody sweat and didst fall as if dead upon the ground, so that I may comprehend their weight and malice, and may conceive a due sorrow for them. Enlighten my understanding, refresh my memory, so that I may be able to recall to mind all my sins, their number, and their circumstances; inflame my will with an enduring hatred for this accursed sin, and with a burning love for Thee, O my crucified Jesus. O Mary, Mother of sorrows, assist me in this great need of my soul. O my holy Angel Guardian, give me now more than ever thy powerful aid, that I may dispose myself to make a sincere and a contrite confession.

Having said this prayer, recollect yourself, and with all possible diligence commence the examination of your conscience. Keep specially in mind your predominant passion, and the virtue against which you have most frequently offended. Note down in your memory the sins which you have committed, their kind and number, and if you cannot ascertain the exact number, at least recall to mind the length of time during which you have committed a sin, how many times a month or week you have committed it, so that you may be able to declare all to your Confessor.

EXAMINATION OF CONSCIENCE.

F*IRST Commandment.*—Ignorance of the great truths, prayers, etc.; neglecting to say your morning or night prayers; going to sermons or prayers in Protestant churches; giving scandal by it, or joining with them in worship; reading Protestant books; wilfully doubting, denying, or disbelieving the Catholic faith or speaking against it; despairing

of God's help, or expecting it without doing what He commands you; murmuring against God or His providence; not helping the poor; leading others into sin; consulting fortune-tellers or those who use charms, spells, cards; reading bad books; behaving ill in church or to any holy person or thing; neglecting your penance; receiving any sacrament with bad dispositions. (How often each sin?)

Second Commandment.—Speaking ill of God or the saints or what is sacred; cursing; an oath in a lie, or to do what is sinful; a custom of swearing; breaking a lawful oath.

Third Commandment.—Working on Sundays or holydays without necessity; missing Mass on Sundays or holydays by your own neglect, or playing or talking during Mass; staying away from Sunday-school, catechism, etc.

Fourth Commandment.—Not loving or helping your parents; striking them or showing disrespect to them, especially in their presence; cursing them or calling them bad names; disobedience to them; if in any great thing, for example, by going into dangerous company.

Fifth Commandment.—Evil wishes on yourself or another, especially if from your heart; quarrelling, hatred, keeping spite, revenge, fighting, doing harm to the life or health of yourself or another.

Sixth and Ninth Commandments.—Immodest thoughts (if wilful); immodest desires, words, looks, actions, alone or with others, with married persons or relations or with anything; going into bad company, to bad dancing-houses, etc.; keeping dangerous company with persons of the other sex; reading or keeping bad books.

Seventh and Tenth Commandments.—Stealing; what did you steal, and how often? helping others to steal; receiving stolen things; cheating; injuring

others in their goods or any way; not restoring to another what is his, or not paying your debts; breaking a promise of marriage or any agreement without just reason.

Eighth Commandment.—Lies; speaking ill of others; rash judgments; unjust suspicions; using bad language to others, reading their letters, etc.; causing quarrels by tale-bearing.

Commandments of the Church.—Breaking the abstinence or fast; neglecting the sacraments or your Easter duties; being in secret or forbidden societies; pride, covetousness, lust, anger, gluttony, envy, sloth; wilfully concealing a sin in confession through shame. How often each sin?

For Married Persons.—Invalid marriages with relations, etc.; marrying in any way against the regulations of the Church; cruelty or bad behavior to one another; giving their affections to another; leaving one another without just cause; wasteful spending of money; wife not taking care of the household; anything which might scandalize children.

For Parents.—Allowing children to be brought up in false religion; cruelty to or cursing them; not sending them to a good school; neglect about their Baptism or their prayers; not sending them when seven years old to confession, Mass, or catechism; letting them say bad words, read bad books, go into bad company, or keep dangerous company with persons of the other sex; not letting them follow their vocation to be nuns, etc.; without just reason hindering their marriage or forcing them to marry.

For Masters and Mistresses.—Ill-treatment of servants; overworking them; not giving them food enough; not paying their wages; breaking the agreement; allowing them to commit sin or asking them to do what is sinful; letting them neglect their religious duties, Mass, or the sacraments.

AFTER THE EXAMINATION OF CONSCIENCE.

O THOU, who canst do whatsoever Thou wilt, enlighten my blindness, that I may discover all the faults and defects there may have been in the examination of my conscience, and in the judgment I have formed of myself—that I may know myself, and make myself known to Thy minister.

O GOD of love! O Goodness inconceivable, how hard my heart must be, that it is not wrung with anguish at the sight of its sins, at the thought that it has offended Thee. My God, I am sorry for this insensibility of my poor heart; and I resolve, with the assistance of Thy holy grace, to show by my actions, by my carefulness to avoid everything in the least offensive to Thee, that I am grateful for Thy infinite love and mercy in my regard. Accept, O my God, in Thy great mercy, the poor remains of my life. I am sincerely sorry for the years I have misspent: they have vanished as a shadow, they have passed away without fruit; but as I cannot recall them, accept my desire to think of them in the bitterness of my soul.

MY soul is sorrowful even unto death! Who is He that utters this expression, and for whom does He utter it? My poor guilty soul, it is thy Saviour, thy Jesus, the great God of Heaven and earth, the God of all holiness; and it is for thy sins that He is sorrow-

ful, and sorrowful even unto death. Approach, behold the adorable blood gushing from every sacred pore; His soul is in a sea of anguish; His merciful heart is pierced by as many darts as we have committed sins. O my Saviour! by all that Thou didst suffer for me in this bitter hour, grant that I may, to the end of my life, unceasingly lament and detest, from the purest love of Thee, each one of my sins—alas, each one added new anguish to Thy agonized heart.

Behold, O heavenly Father, my Jesus sorrowful for my sins, even unto death, and permit me to offer His sorrow to supply my want of sorrow.

O my dear Mother Mary, by thy sorrows, and the tears thou didst shed at the foot of the Cross, obtain for me a sincere, lively, and real sorrow for my sins, that, in receiving the holy absolution from God's priest, I may receive all the fruit of the Blood which thy Jesus shed for the love of me. Do thou assist me to accuse myself of all my sins, to detest them all, and so to return once more to the favor and friendship of my God.

Act of Contrition.

O DEAR crucified Redeemer! it grieves me most bitterly that I have ever injured Thee. I hate and detest sin, the sovereign evil, with a sovereign abhorrence. Ah! unite my sorrow with Thy divine grief in the garden; touch my hard heart, make my eyes stream in

floods of tears, and wash my soul in Thy precious blood, which alone is able to wipe away its stains. Strengthen me by Thy grace, that I never more may offend Thee, and preserve me from all dangers, which I will shun with the utmost care and dread.

DIRECTIONS FOR CONFESSION.

HAVING prepared yourself for confession, go to your Confessor with great humility and modesty, and remember that you are about to present yourself before Jesus Christ Himself, who sees the depths of your heart, and will one day judge you. If you are obliged to wait, renew your act of contrition. Regard yourself as a criminal bound with chains, who has been tried and convicted, and is called before the judge, whom he has insulted and offended.

When at the feet of your Confessor, kneel down with the greatest reverence and humility, and consider that you are at the feet of Jesus crucified, who desires to hear from your own lips a sincere confession of all your sins and is ready to pardon them if you really repent, and to wash you in His own most Precious Blood by means of His minister in the sacramental absolution.

Then, making the sign of the Cross, say, Bless me, Father, for I have sinned. After the Priest has given the blessing, say the Confiteor, as far as the words "Through my most grievous fault." (When there are many penitents waiting for confession, the Confiteor should be said before entering the confessional).

Then, humbly, and in a clear, intelligible voice, not in a hurry, but slowly, with your eyes cast down, and your hands joined, say how long it is since your last confession, whether you received absolution, and whether you have performed your penance. If you

have any serious offenses to confess, begin with them, explaining distinctly the kind of sins, the number and circumstances of them, etc. Say if you frequently fall back into these sins, or if you live in any bad habit, or in a proximate occasion, or if you have any attachment or occupation which is the occasion of them. Mention also if you have neglected to fulfil any serious obligation—tell your Confessor everything, with sincerity and as clearly as possible, both that he may be able to apply the proper remedy, and that you may avoid making a bad confession, which is easily done, by the slothful and the careless.

If you have no grave offense to confess, accuse yourself of your sins of omission, and include in your act of sorrow all the sins of your past life. And it will be well for you, in order to secure greater sorrow and a firmer purpose of amendment, to accuse yourself of some grave offense in your past life, which you may also do in all your confessions, as a means to increase your humility, and for the greater purification of your soul.

If you desire to make really good confessions, imagine each confession to be the last one you shall ever make, and that immediately after you have to be judged by Almighty God. Think that on this confession may depend your damnation or salvation. Endeavor so to confess, that at the hour of your death your past confessions may not be the cause of any disquietude to you, but of consolation.

Listen with silence, attention, and humility to the instructions of your Confessor, remark carefully the penance enjoined, and before receiving absolution renew with all your heart your act of contrition and purpose of amendment, bowing down your head and devoutly striking your breast.

On leaving your Confessor, if absolved, excite within your heart the liveliest affections of consolation and confidence, hoping and rejoicing that God has forgiven your sins. Perform your penance as soon as possible, and thank God for the great favor He has granted you.

DEVOTIONS AFTER CONFESSION

YES, O God of goodness and mercy! I have just now been absolved, by virtue of the power which Thou hast granted to the ministers of Thy Church. That sentence of mercy and forgiveness has restored me to Thy favor, if, as I wish and hope to have done, I have approached the sacred tribunal with the requisite dispositions. This is the effect of the precious blood Thou hast shed for me, O Jesus my God and Saviour! Yes, Thou *hast loved me; and washed me from my sins in Thy own blood.*

PRAYER OF THANKSGIVING AFTER CONFESSION.

(*St. Gertrude.*)

O ALMIGHTY and merciful God, whose mercy is boundless and everlasting, and the riches of Thy goodness infinite, I give thanks with all my mind and my heart for the amazing and exceeding goodness which Thou hast now shown me, in that Thou hast so graciously pardoned all my sins, and restored me to Thy grace and favor. Blessed be Thy Divine compassion, O my God, and blessed be the incomprehensible love of Thy beloved Son, which constrained him to institute so gentle and so mighty a remedy for our sins. Wherefore in union with all thanksgivings which have ever ascended to Thee from truly penitent hearts I sing aloud Thy glad praises, on behalf of all in Heaven, on earth, and in purgatory, forever and ever. Amen.

PRAYER BEFORE PERFORMING SACRAMENTAL
PENANCE.*(St. Gertrude.)*

AND since I have so grievously insulted Thee, O most tender and loving God, by my manifold sins and negligences, I am ready now to make perfect satisfaction to Thy Divine justice to the utmost of my ability. To this end I will faithfully and most reverently perform the penance appointed me by my confessor in Thy name; and would that I could perform it with so great devotion and love as to give Thee an honor and delight greater than the insult and outrage of my sins! And that this may be so, I unite and blend this my penance with all the works of satisfaction which Thy beloved Son accomplished during the three-and-thirty years of His life on earth, and in union with His fastings, His watchings, and His prayers, I offer Thee this my penance and my prayer. Look, therefore, O most loving Father, on me Thy most bounden debtor, now prostrate at Thy feet, desiring to make Thee adequate satisfaction and reparation for all the insults and injuries I have done Thee; and grant me strength and grace to say this prayer according to Thy most holy will. Amen.

Here perform your sacramental penance, and then say as follows:

O MOST holy Father, I offer Thee this my confession and my satisfaction in union

with all the acts of penance which have ever been done to the glory of Thy holy name; beseeching Thee that Thou wouldst vouchsafe to accept it, and to render it availing through the merits of the passion of Thy beloved Son, and through the intercession of the ever Blessed Virgin Mary, and of all Thy Holy Apostles, Martyrs, Confessors and Virgins. Whatever has been lacking to me in sincere and earnest preparation, in perfect contrition, in frank and clear confession, I commend to the most loving Heart of Thine only-begotten Son, that treasury of all good and of all grace, from whose overflowing abundance all debts to Thee are fully acquitted; that through it all my negligences and defects in the reception of this holy Sacrament may be fully and perfectly supplied to Thine everlasting praise and glory, and that Thou mayest effectually absolve me in Heaven, even as Thy minister has with Thy authority absolved me here on earth. Through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

MOTHER of my Jesus! remember that thou art also my Mother—my soul was committed to thy care by our Jesus, and He himself has given thee to me for my Mother: do then, I beseech thee, my sweet Mother, obtain that I may receive from this holy sacrament all the fruits which it is His will it should produce in my soul. And, O my blessed Mother!

by all the anguish thou didst feel in being separated from thy Divine Son. obtain for me that perfect love which will keep me united to Him in time and in eternity. Show thyself my Mother.

O my good Angel, my guide, and guardian; my holy patrons and patronesses, and all ye Angels and Saints, intercede for me; obtain that I may keep all my good resolutions.

PRAVER AFTER CONFESSION WHEN ABSOLUTION
HAS BEEN DEFERRED.

ALAS! my God, I leave the tribunal of mercy, without having received the grace of justification which I so earnestly desire. I feel and acknowledge that I am unworthy of so great a favor, for I have broken my repeated promises, neglected my resolutions, and, for a trifling gratification, deliberately offended Thee. But instead of casting me into despair, the delay of absolution shall only prove an incentive to courageous and vigorous efforts to correct my faults, to repair my past omissions of duty, to practice solid virtue, and adhere more faithfully to my promises in future, than I have done hitherto. With the assistance of that grace which I now earnestly implore, and on which alone I rely, I will adopt every means in my power to recover Thy friendship, and merit the happiness of being reinstated among the favored number of Thy children. Amen

Sacrament of the Holy Eucharist.

PRACTICAL INSTRUCTIONS FOR MAKING A GOOD COMMUNION.

THE Holy Eucharist is the true Body and Blood of Jesus Christ, true God and true man, under the appearances of bread and wine. "The bread," says Jesus Christ, "that I will give is My flesh, for the life of the world" (St. John vi. 52). And at His last supper, "He took bread, and blessed, and broke, and gave to His disciples, and said, Take ye, and eat; this is My body. And taking the chalice, He gave thanks, and gave it to them, saying, Drink ye all of this; for this is My blood of the New Testament, which shall be shed for many, unto remission of sins" (St. Matt. xxvi. 26-28).

Our Blessed Redeemer, having thus instituted this adorable sacrament, ordained His Apostles priests of the new law, and gave to them and their lawful successors power and authority to do what He had done, that is, to change bread and wine into His sacred Body and Blood. This change, which is called *Transubstantiation*, is effected by these divine words of our Redeemer, "This is My body, this is My blood," which the priest in the Mass, at the consecration, pronounces in the name and person of Jesus Christ. It is God Himself who works this wonderful change by the ministry of His priest. When, therefore, the words of consecration are pronounced, we believe that the whole

substance of the bread is changed into the Body, and the whole substance of the wine into the Blood of Jesus Christ. And as Jesus Christ is now immortal, and cannot be divided, He is truly present, with His true Body and true Blood in a glorified state, whole and entire, both God and man, under the appearance of bread, or under the appearance of wine.

The person who is to receive the Blessed Sacrament must be fasting, at least from midnight, by the command of the Church, and by a most ancient and apostolical tradition ordaining that, in reverence to so great a sacrament, nothing should enter the body of a Christian before the body of Christ. Hence, if through inadvertence, or otherwise, you have taken anything, though ever so little, after twelve o'clock at night, you must by no means receive that day except in the case of danger of approaching death, when the Blessed Sacrament is received as Viaticum.

The Sacrament of the Holy Eucharist is the greatest of all Sacraments; and was instituted by our dear Lord on the eve of His Passion and Death. It is the true body and blood, soul and divinity of Jesus Christ, under the appearance of bread and wine; so that whoever receives it feeds upon Jesus Christ Himself, and is nourished by His most holy flesh and divine blood. Of this our dear Redeemer Himself assures us when He says, "He that eateth My flesh and drinketh My blood, abideth in Me, and I in him." How wonderful that God should love us to such a degree as to conceal Himself under the sacramental species in the Holy Eucharist in order to become our food! What a mystery of ingratitude it is that Christians should treat our loving God with coldness and indifference in this very Sacrament, by which He proves to us how efficaciously and excessively He loves us. This divine Saviour has no need whatever of men; and yet He counts it as nothing to remain for their sakes shut up within a Host to the end of the world, so greatly does He love mankind, so alive is He to the pleasure of dwelling in their company. Men, on the contrary, cannot remain faithful to Him without Him, and yet they think little of His love in

remaining with them. So little do they love Him, so little account do they make of Him, so little care they to unite themselves to Him, and to receive Him in His Sacrament; whereas He, all the while, is ardently longing to enter our hearts.

With regard to frequent communion, follow the advice of your confessor; and remember that the spirit of Jesus Christ, and of His Church is that you should communicate frequently. He gives Himself to us in the Eucharist, under the forms of bread and wine, to teach us that, as our common food serves to nourish our bodies, so doth the holy Eucharist support and fortify our souls. He assumes, in this blessed Sacrament, the titles of Brother, Friend, Spouse, etc., to induce us, by these tender and affectionate appellations, to receive Him often. The spirit of the Church is made known to us in the holy Council of Trent, which exhorts all the faithful to communicate often; and would wish them to receive, whenever they assist at the divine Sacrifice of the Mass. To these testimonies may be also added the discourses and examples of the Saints, and the experience of all pious persons, which tends to convince us of the happiness and advantages of frequent communion.

But if it be advantageous to communicate frequently, it may also be said that a greater crime cannot be committed than to communicate unworthily; this being a shocking abuse of what is most august in religion. To avoid this misfortune, reflect seriously upon these words of St. Paul, "Let a man prove himself, and so let him eat of this bread, and drink of the chalice; for he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord." Now this proving consists in putting yourself in such a state that your conscience may not reproach you with any essential obstacle to this Sacrament; that is, with the guilt of any mortal sin whatever; which you can answer for to yourself, if you have made as exact, as fervent, and as perfect a confession as you would wish to have made at the hour of your death. You should certainly be thus care-

ful and fervent, because there is not less purity required to receive Jesus Christ than to appear before God in judgment.

Above all things, remember that the essential point in this proving of yourself is to quit the occasions of sin and to repair the scandal it has caused, without which, the accusation of sin and the detestation of it are absolutely insufficient.

But this purity of conscience, which is exempt from mortal sin and from every criminal attachment, though it may prevent the communion from being sacrilegious, is not enough to render it as fruitful and as advantageous as it should be. The more you prepare yourself for this sacrament, the greater abundance of grace you will acquire. Be on your guard, then, against a fault so very common at present, which is, not to think seriously of approaching the holy table till the very day preceding the communion; this is to receive without preparation, and consequently with scarce any advantage.

When we receive the Blessed Sacrament, our Lord crosses the threshold of our lips, and passes over the tongue that has so often offended Him; surely, therefore, should we make an unceasing effort to lessen the sins of our lips. Many receive their Lord on the very instrument with which they wound Him. The calumniator or the detractor stabs his Lord in the person of his neighbor, and then folds his arms, and bows his head, and looks pious; and kneels at the altar to receive the God of Justice and of Charity. Alas! to receive His judgment. Consider the guilt of detraction, and the still deeper guilt of calumny, for neither bishops nor priests, parents nor benefactors are spared by the reckless pleasantry, or the wanton gossiping, of the detractor. No matter what works of mercy are thereby injured, what sacred confidence destroyed, what scandal engendered. The anointed character of the Priesthood, the venerable years of a parent, inspire no compunction in the breast of the destroyer of reputations, nor lay restraint on the lips of him who will blast the fair fame of unprotected and confiding youth, sully the white hairs of age, and drag forth the man-

ories of the departed from the silent sepulchres of the past. The detractor goes to confession, and accuses himself of speaking rather slightly of others, and he kneels to receive his sacrilegious communion whilst the miseries and sins he has caused are festering in many a once peaceful home. He makes no restitution for sins of others, promulgated, or exaggerated, or invented, whether by his malice or his levity; and remember, whether the injury has been done by a joke, or by way of gossip, or by a sneer, or by a suppression of truth, or an insinuation, until the wrong done has been repaired, there is no mercy for him. He dies, and the spectres of those he has wronged haunt him in his friendless, helpless agony.

The detractor should be avoided, separated like a leper; the tongue of the detractor is the serpent's tongue; he bites, he wounds in secret, his weapons are behind his teeth, his tongue is a two-edged sword which amongst those who suppose themselves his friends, bears trouble, and sorrow, and ill will. The detractor is like a spy who seeks out the weak places of a citadel by stratagem, that he may plunder in secret the house of his acquaintance. A coward and yet perfidious, malicious but unseen, he enjoys in privacy the misfortunes he produces. He strikes in the dark, and he cares not what friendship cools, what hope decays, so long as he gratifies either his spite, or envy, or conceit, or folly. The tongue is the instrument of the reason, of the will, of the imagination, of the heart; from it should flow words of charity and of truth, causing joy and knowledge. Remember, "If any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain." Therefore, strive most diligently and unremittingly to repair the injury you have done, and in future not only set a watch upon your lips to avoid sin, but obtain power over your speech by the regular exercise of the penance, and self-discipline of holy silence. Many a devout person who never sins much in speech is guilty of small breaches of charity, through some little vanity or levity, and these idle words take away the fervor of many a Holy Communion.

On the morning of your communion, go to church with modesty, and wholly occupied with the great action which you are to perform. If you are in church a good while before the Mass, at which you are to receive the Holy Communion, entertain yourself with some pious consideration relative to this sacred mystery. You might, for example, reflect on these three questions: Who is coming? To whom? And for what purpose? In the first, you may consider your Saviour under the various titles which He has assumed for the love of mankind, viz.: as the Father, Teacher, Physician, Shepherd, Redeemer, Friend, and Spouse of your soul; and see how perfectly He has fulfilled these titles, and fulfils them still, in the Blessed Eucharist. In the second, consider the corresponding titles in yourself, viz.: of His child, His disciple, His patient, His sheep, His rescued captive, His friend, and spouse, and see how you comply with the duties annexed to these glorious names. In the third, consider the intentions of mercy and love, which bring Him down from Heaven, and detain Him in this Sacrament, and the inexhaustible treasures of graces there opened to mankind; which, to be lavished on them, requires not any merit on their side, but only that they would put no obstacle to His divine profusions.

DIRECTIONS FOR THE TIME OF HOLY COMMUNION AND FOR THE THANKSGIVING.

GO TO Communion full of the love of God, and with great humility and modesty, keep your eyes cast down, your arms resting on your breast in the form of a cross; modestly raise your head, and with respect and in a becoming manner open your mouth, and let your tongue receive the Blessed Sacrament. Remember that by one communion well made you may become a saint, because you receive within you the Holy of Holies, nay, Holiness itself. Jesus Christ, while upon earth, touched with His hand a dead person who was being carried out to burial, and the dead arose. A woman did but touch the hem

of His garment, and was cured at the very moment. The virtue which then went forth from Jesus Christ has not become weakened; its power is not less; His goodness is not exhausted. Nor do we merely touch the hem of the Saviour's garment in communion, but we receive and eat His Adorable Body and Blood. What wonders then may take place, what blessed effects be produced in one who communicates worthily!

When you have, therefore, received the Sacred Particle upon your tongue, try and swallow it as soon as you can, and with your eyes cast down, and in great recollection, adore within your breast the Infant Jesus, and the Sacred Heart of Jesus crucified. Remember, that it is a defect not to pass at least a quarter of an hour in thanking Jesus Christ, who remains within you in the Holy Sacrament for about that time; that is, as long as the sacramental species remain. And as it is recommended that you should endeavor to pass the remainder of the day, on which you have received communion, as recollected as possible, how much more should you try and pass that first quarter of an hour as well as you can.

This is the time, said St. Teresa, to obtain every good thing from Almighty God.

MEDITATION

On the Advantages and Conditions of frequent Communion.

FIRST POINT.

THOSE who have the inexpressible happiness of approaching the holy table frequently should be extremely careful not to approach from habit, or without endeavoring to prepare themselves in the best manner possible. But, fear of receiving unworthily should not lead us to the other extreme, and cause us

to keep ourselves away from our divine Lord, contrary to the advice of our spiritual Father. To avoid these snares of the enemy, let us consider, that our Lord absolutely commands us to eat His body and to drink His blood, under pain of being deprived of life (St. John vi. 54), that is to say, of the life of grace and of eternal glory; but, we must also weigh well the words of St. Paul, who forbids us to approach unworthily, under pain of eating and drinking our own condemnation, and of being guilty of the body and blood of our Lord (1 Cor. xi. 29). These two articles should be the infallible rule for communion: the first, considered separately, might inspire a dangerous confidence, and cause us to approach too often and with little preparation; the second, considered independently of the first, might inspire too great a fear, and cause us to deprive ourselves of this greatest of all blessings. Let us then be obedient to the first precept, which commands us to approach; but let us also be equally obedient to the second, which forbids us to approach unworthily. The error of considering these two precepts separately has been the deplorable source of much loss and abuse of grace. In these two oracles is comprised a rule which we may follow without any fear of being deceived. We may be certain that we cannot go to holy communion too often, provided we do all in our power to receive worthily. But to communicate often, without laboring to correct our habitual faults, without

endeavoring to overcome any attachment which we may have to any sin, without trying earnestly to attain to the perfection of our state of life, and without fervor and care in our preparation, is a dangerous delusion, and may lead the soul to a deplorable abuse of this holy and august sacrament. But to allow a false humility, which is often a pretext for sloth, to prevent us from communicating often, although privileged to do so by our rule or by the advice of our director, is an illusion no less dangerous; because the soul, being deprived of its necessary support, becomes weaker and weaker, and may easily fall into a fatal state of tepidity, and into an almost entire forgetfulness of God. In the time of St. Augustine, many of the faithful communicated every day, imitating in this the first Christians, who were in this holy practice, or at least who communicated as often as they assisted at the Divine Sacrifice. This great Saint said, that he neither praised nor blamed those who communicated every day. However, he exhorted all to go to communion every Sunday, provided they were not attached to any sin; and, in one of his epistles, he says: "If anyone falls into involuntary faults, he should not deprive himself of the daily remedy of the body and blood of Jesus Christ." St. Ambrose, addressing the tepid Christians of his time, said: "This adorable sacrament is a daily bread, yet you receive it only once a year. You are every day exposed to many combats; whence do you receive the

strength necessary to be victorious over your enemies? In these combats, you often receive wounds: when one is wounded, it is natural to have recourse to some remedy; the devil is your enemy, sin is your wound, and this divine sacrament is the remedy."

It is certain that it would not be well to say to the generality of Christians what this holy Doctor said to some pious souls: Receive every day, that which will, every day, be your nourishment and support; but we may say to all, what the same holy Father added, while addressing the same chosen souls: Live in such a manner that you need not fear to receive this holy sacrament every day; for, he who has not the dispositions to receive every day, may well mistrust his dispositions at the end of the year.

SECOND POINT.

LET us consider with serious attention the advantages of holy communion, and also the dispositions requisite to receive it often. The first consideration will urge us to have frequent recourse to this Life-giving Bread; the second will make us careful not to approach unworthily: the first will show us the inestimable blessings which are attached to frequent communion; the second, the dispositions with which we should approach, that we may not profane this adorable sacrament, or be deprived of any of the graces annexed to the worthy reception of it. A faithful soul that communicates frequently becomes more and

more detached from the world, and more intimately united to God; her faith becomes more lively, her hope more firm and more constant, her charity more ardent and more heroic. As she receives, in this adorable sacrament, the Author and Source of every grace, she is replenished with all the graces necessary to attain the perfection of her state. Whereas, without this divine nourishment she would languish and at length die. Every devout soul will acknowledge that she feels herself much weaker when she has been a long time without this heavenly food; for, as the body feels its weakness when it has not taken the material food which is its nourishment and support, so is the soul much weaker when it has been some time without this divine food—its true nourishment and support. When we approach the holy altar often and with fervor, we are strengthened against all the temptations to which we may be exposed. For, although the body and blood of our Divine Saviour ceases to be really present in our heart after the sacramental species are consumed, He, however, still remains there in a special manner by His grace; and the virtue of this sacrament—the most powerful and the most efficacious of all the sacraments—produces wonderful effects, particularly in temptations against angelical purity: frequent communion being, as says a holy Doctor, the best support and guardian of this heavenly virtue. Frequent communion is also a safeguard against an unprovided death;

for those who communicate often and with proper dispositions, are inspired with a sovereign horror for sin, and a holy ardor to keep their souls in the utmost purity. Frequent communion preserves us also from falling into a state of tepidity, and makes us strong to run in the paths of perfection. However, we must be extremely on our guard not to frustrate this powerful means of sanctification. To avoid so great a misfortune, we must free ourselves from all attachment to venial sin: this attachment is shown by the habit of it, by the little account made of it, and by the little care taken to correct it.

This divine sacrament produces its effects in proportion to the degree of faith, purity and love with which the soul receives it. It always increases sanctifying grace in the soul which is free from mortal sin; but to the faithful and fervent soul it gives a relish for God and the sweets of an interior life, and her union with God becomes more intimate, according to the frequency of her communions.

The manner in which the Israelites eat the paschal lamb indicates the detachment of heart which those should have who receive the Holy Eucharist—the immaculate Lamb of God prefigured by the paschal lamb. The Israelites always eat the paschal lamb standing, and with their staffs in their hands, as pilgrims ready to leave all, who have no earthly attachment; because their whole affections were fixed

on the land of promise, which they had in view. Heaven is our land of promise, our Father's house; and, consequently, all the ardent desires of our heart should be directed toward it.

Those who communicate frequently should, from time to time, examine seriously what fruits they derive from the best of all graces; and if they find that they are so unhappy as to be less fervent in prayer, more remiss in the performance of their duties, and that their hearts are less united to God, they must use their utmost endeavors to recover their former fervor, or refrain from communicating so frequently. St. Augustine * says, that to approach this sacrament with an affection for venial sins is more injurious than beneficial; and that we will have to render a severe account of such communions at the tribunal of our Lord. Besides being detached from venial sin, we should keep ourselves, as much as possible, in the presence of God, and frequently raise our hearts to Him: we are not worthy to receive our Lord so often, when we think of Him but seldom, and when we neglect to entertain ourselves often with Him in prayer. Cultivate then the spirit of an interior life, if you desire to reap the fruit of your frequent communions; and do not lose by levity the inestimable treasure you have acquired at the holy

*Or rather the ancient author of the book *De Dogmatibus Ecclesiasticis*, among the works of St. Augustine.

table, where you received the Bread of Heaven, which gives that supernatural life so incompatible with such a life. Love God with all your heart, and your neighbor as yourself; multiply sincere acts of the love of your God, and seek opportunities to manifest this love.

FIRST COMMUNION.

THE year of First Communion is an important year for the young; it is a decisive crisis in the development of the soul, and, when properly made, exercises the most marked influence on the remainder of the life.

At the moment when childhood ends and youth begins, the Church lavishes on her children the most attentive and eager care. Her more extended teachings gradually unveil all the profound and wonderful secrets of which God has made her the depository. She opens the treasures of divine mercy, by admitting them to the grace of the sacrament which pardons and reconciles; she calls them to the communion of the body and blood of Jesus Christ, in order to bind them by the closest ties to their only Good.

For such a grace each Christian parent—above all, each Christian mother—should most anxiously and carefully prepare the child whom God has intrusted to her care. From the dawn of reason, the pure soul should be taught to aspire to that happy day when it is to be admitted to the embrace of a loving Saviour; that grace should be held up to it as one to be sought by a life of piety and virtue, and thus a noble impulse be implanted in the heart of the child.

In a country where the clergy are few, the preparation for first communion devolves, in a great measure, on the parents, and is a duty not discharged by merely sending the child to the public instructions. The parent must, too, devote time to instruct and form the young heart.

This preparation is twofold—Remote and Immediate. A remote preparation is necessary, for if the whole be hurried over in a few weeks, it cannot produce any lasting impression on the mind or heart of the child; and this impression is always made where a careful preparation precedes. A good first communion has been to many the star which has guided them in virtue, or recalled them when they have wandered into the darkness of sin. This remote preparation will consist in frequently, during the year preceding the happy day, setting forth the greatness of the adorable sacrament, the infinite love of Jesus, especially for the young, and the blessings which result from a good communion, especially from a first communion well made. Some short prayer should be recommended to be said every Sunday, or even every day, for the purpose of imploring the graces of which the child stands in need. The following one, to be made before the Blessed Sacrament, really or spiritually, will answer the purpose. (See page 188.)

As the time of the first communion approaches, the parent should prepare the child to make its confession sincerely and fully, with due compunction and resolution of amendment. As the examinations of conscience in prayer-books are often not adapted to the young, it will be necessary to see that the child understands the commandments, and in what way sin is committed against them. Children are often embarrassed on this point, and are shy of asking, but will profit greatly by a short oral explanation of each, from the lips of a parent or member of the family. The duties of children should be especially dwelt upon—their relations to their parents, teachers, playmates, etc. As to the sixth and ninth commandments, great care should be taken, and it would be better to advise them generally to confess everything of which they would feel ashamed to speak to their parents. The enormity of a bad confession cannot be too strongly inculcated, nor the advantages of one made with proper dispositions.

When the great affair of the confession has thus obtained attention, let the parents nourish in every way devotion to the Blessed Sacrament, and manifest

the interest they feel in the first communion of their beloved child. If the object of their care has the advantages of a retreat before first communion, this will be an occasion of previous instruction.

PRAYER IN PREPARATION FOR FIRST HOLY COMMUNION.

O DIVINE Jesus, the greatest day of my life draws near, the day of my First Communion, the day on which I am to be united to Thee for the first time.

Prostrate at Thy feet, dear Jesus, I beseech Thee to grant me all the graces necessary to prepare myself as I ought for this great action, on which depends my happiness or my misfortune.

Prepare for Thyself in my heart an abode not all unworthy of Thee. Cleanse my soul from every stain of sin, adorn it with the virtues Thou lovest best, that, receiving Thee, I may receive likewise those graces and favors which of old Thou didst bestow on little children. And thou, O Mary, O my Mother, who first hadst the happiness of possessing this loving Saviour, obtain for me a share in the dispositions which animate thee, that, having served Him faithfully here below, I may one day see Him with Thee in Heaven. Amen.

DAY OF THE FIRST COMMUNION.

[Solemn Communion]

[Acts to be pronounced aloud by one before they have received, or which may be devoutly recited by each child.]

An Act of Faith.

MY Lord Jesus Christ, I firmly believe that I am about to receive, in communion, Thy body, Thy blood, Thy soul, and Thy divinity. I believe it because Thou hast said it, and I am ready to give my life to maintain this truth.

An Act of Adoration.

MY Saviour and my God, I adore Thee in the Holy Eucharist, where Thou art concealed through love for me; I acknowledge my entire dependence, and render homage to Thee as my Creator, from whom I hold all that I have and all that I am.

An Act of Humility.

MY Saviour Jesus Christ, how can I approach Thee whom I have so often offended? No; I do not deserve that Thou shouldst enter my heart—the number and magnitude of my sins render me unworthy; yet speak but the word, and my soul shall be healed.

An Act of Contrition.

MY God, I am heartily sorry for having offended Thee, because Thou art infinitely good, infinitely amiable, and because sin displeases Thee; I firmly purpose, by the help of Thy grace, never more to offend Thee, and to do penance for my sins.

An Act of Hope.

O MY amiable Saviour, I hope from Thy infinite goodness that, when I shall have the happiness of receiving Thee, Thou wilt sanctify my soul, purify my body, and fill me with Thy grace and love.

An Act of Love of God.

O MY divine Jesus, who hast so loved me as to nourish me with Thy adorable flesh, I love Thee with all my heart and above all things; I wish to live and die in Thy holy love.

An Act of Desire.

COME, O my Jesus, come and take possession of my heart; I long impatiently to unite myself to Thee.

After all have received, one may read aloud the following acts:

An Act of Thanksgiving.

WHY Lord Jesus Christ, I thank Thee with all the warmth of which my heart is capable for all the graces which Thou hast given me, and especially for the infinite goodness with which Thou hast given Thyself to me in the holy communion which I have just received. What shall I render to Thee, O my amiable Saviour, for all the goods which I have received of Thee?

An Act of Oblation.

O MY divine Saviour, I offer Thee all my thoughts, all my words, all my actions, all my desires, all my affections—in one word, all that I have and am; and that my offering may be more pleasing in Thy sight, I make it by offering to Thyself Thy infinite merits.

An Act of Love.

O MY amiable Saviour, I love Thee with all the ardor of which my heart is capable; enkindle, inflame, consume my heart with Thy divine love.

An Act of Petition.

MY God, I earnestly implore Thee to grant me all the graces which I need to live according to Thy holy law. Grant, above all, that I may be ever united to Thee by the bonds of love.

Each should then occupy his mind in reflecting on the great happiness bestowed upon him, and excite such feelings of gratitude and love as he may be able. If necessary, the prayers given for Holy Communion may be read.

DEVOTIONS FOR HOLY COMMUNION.

[For those who wish to pray in their own words.]

REFLECT on the events of the period since your last communion.

CONSIDER :

*What you have specially to be thankful for—
The mercies you have enjoyed.*

(In home life; the love of friends; success in business and the like; spiritual blessings, etc.)

Any troubles which have been averted—

(Dangers to which you have been exposed; causes of anxiety which have been removed, etc.)

Any sorrows or troubles which have fallen upon you—

(Trace God's hand in them, trusting that He has some merciful design in them, so that you can thank Him for them.)

What you have specially to pray for—

(For the Church of Christ, the Pope, the whole Hierarchy, your own Bishop, the Clergy, with whom you are specially concerned, Missions, etc.)

For your country—

(The President and his counsellors, Congress, the Governor, etc.; National dangers to be averted, etc.)

For your relatives, friends and acquaintances—

(Any who are sick or in sorrow; any for whom you desire God's guidance in religious or worldly affairs. Think whether anyone has any special claim upon you. Have you injured anyone? If so, have you made all the reparation in your power? Has anyone injured you, having thus a special need for your prayers? The souls in purgatory—have you to pray especially for some of these?)

For yourself—

(Sins to be forgiven. What are your chief temptations just now? What sins and faults do you most need aid against? What Christian virtues are you chiefly deficient in? Are there any business affairs or undertakings of any kind, or expected events, upon which you desire to ask God's blessing? etc.)

When the bell rings at the *Domine non sum dignus*, go up to the altar rail, and kneel there, with ungloved and folded hands. Renew with all possible fervor your contrition of heart, while the Confiteor is being recited by the acolyte, and the Misereatur and Indulgentiam pronounced by the Priest. When the Sacred Host is presented to you receive it on your tongue lightly resting on the lower lip. Say in your heart the words which the Priest uses: *Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.* (The body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.) Retire to your place with recollection and holy modesty and remain for some time kneeling in silent communing with your heavenly Guest. Do not be too anxious to use your Prayer-Book; it is far better for a while to meditate upon the Sacred Mysteries which you have received, using the unspoken sentiments of the soul. Let not this precious time be wasted, however. Should attention flag and distractions arise have immediate recourse to the prayers given to be said after Holy Communion.

PREFACE FOR THE PREPARATION FOR HOLY COMMUNION.

"I AM NEEDY AND POOR."

"O my Jesus, no one needs Thy visit in the Holy Communion more than myself."—*Mgr. Gilbert's Preparation for Holy Communion.*

DEAREST Jesus, all Thy creatures are
 more worthy of Thy grace
 Than the vile and wretched sinner who now
 kneels before Thy face;
 Yet one claim I have upon Thee, which Thou
 never wilt deny—
 In the bounds of Thy creation, no one needs
 Thee more than I!

‘Other souls have been more faithful and have
 served Thee better far;
 Many spotless hearts more fitting for Thy gra-
 cious Presence are;
 Many lips devout a greeting far more fervent
 can supply,
 But, dear Master, well Thou knowest, no one
 needs Thee more than I.

“Many loving hands have carried richer offer-
 ings to Thy shrine,
 Many generous hearts have loved Thee with a
 purer love than mine;
 These, Thy chosen ones, approach Thee, as the
 doves to covert fly;
 I am utterly unworthy, but none needs Thee
 more than I.

“Sins unnumbered, unatoned for, have made
 havoc in my soul,
 And against me stands as witness the record-
 ing angel’s roll;
 All untill’d has been my vineyard, and its soil
 is hard and dry,
 O my God! my only refuge, no one needs Thee
 more than I.

"For without Thee I am helpless, fast in sin's
strong fetters caught,

Blinded by my evil passions, swayed by im-
pulses untaught;

I could do no good unaided, it were worse than
vain to try,

Come Thyself to me, sweet Jesus! no one
needs Thee more than I.

"Thou didst leave the Father's bosom to re-
claim and save the lost;

Thou didst take upon Thee freely our redemp-
tion's awful cost;

Thou Thyself hast called me to Thee, Thou
will hearken to my cry;

In the bounds of Thy creation, no one needs
Thee more than I."

"Come to Me all ye that labour and are heavy-laden,
and I will refresh you.—The Bread which I will give
is My flesh for the life of the world. Take ye and eat:
This is My body which shall be delivered for you:
this do in memory of Me. He that eateth My Flesh,
and drinketh My Blood, abideth in Me, and I in Him."

THESE, O Lord, are Thy words; and
words of so great a tenderness, so full
of sweetness and love, encourage me, when
my sins and mine unclean conscience would
keep me back from approaching to so great a
Sacrament. The sweetness of Thy words giv-
eth me hope, when the multitude of mine
offences weigheth me down.

Thou commandest me to approach with con-
fidence, if I would have part with Thee; and
to receive the food of immortality, if I desire

to have life and glory everlasting. Come to Me, Thou sayest, all ye that labor and are heavy-laden, and I will refresh you.

O sweet and welcome words in the ear of a sinner, that Thou, our Lord and God, shouldst invite the poor and needy to the Communion of Thy most sacred Body!

But who am I, Lord, that I should presume to come to Thee? Behold the Heaven of Heavens cannot contain Thee, and Thou sayest, Come, ye all to Me! What meaneth this most loving condescension, this most friendly invitation? How shall I dare to approach Thee? I, who am conscious of no good on which I could presume,—how shall I dare to introduce Thee into my house?

Had I, at least, like so many of Thy servants, unceasingly labored to please Thee! Had I never ceased to lament my ingratitude in corresponding so unworthily to Thine infinite love and goodness! But, alas, how little is it that I do! With what little sorrow do I ever grieve for my past offenses! With what apathy do I now continue in Thy service! How feebly resolved to amend; how little inclined to resist temptation! Nay, alas, how much readier perhaps to court the first impulses to sin!

And yet do Thou, O God, O Good Jesus, vouchsafe to give me, though so unworthy, some little of Thine all-powerful grace, that I may confess and bewail these and other of my defects with a hearty sorrow and a great dislike of mine own weakness; that I may make

stronger, and yet stronger resolutions always to amend my life and to advance in virtue; that I may endeavor, with my whole heart and will, to offer myself as a perpetual holocaust to Thine honor, and faithfully commit to Thee both my body and soul.

"Be of good heart. . . . They that are in health need not a physician, but they that are sick."—St. Matt. ix. 2, 12.

MY Saviour! I will then approach to Thee, because my soul is sick and in need of the abundance of Thy graces, and the multitude of Thy mercies. I am subject to innumerable faults, tepid and inconstant in my duty to Thee; but it is only Thou, my adorable Physician, that canst remedy my miseries and my weaknesses; Thou who art the God of mercy and the bread that strengthens the soul.

O MY sweet Saviour! I am aware that I have no claims to address Thee with the confidence with which I feel animated; yet I am persuaded Thou wilt pardon my presumption, since Thou Thyself inspirest me to tell Thee what my wretchedness would otherwise forbid me to utter. Yes, I will call Thee my dearest Love; for every power of my soul and every feeling of my heart tells me that Thou art essentially love, and peculiarly my Love. Come, then, adorable Love of my soul! come, and let me, far removed from all creatures, enjoy Thee as my soul desires, and become

totally changed and transformed into Thee. O my Jesus! eternal Lover of my soul, fill my heart with divine charity; and grant that every earthly affection, everything even in the least displeasing to Thee, may be entirely consumed in its holy flames; that, when Thou enterest therein, I may say with truth that Thou art all mine, and that I am all Thine.

O SOVEREIGN of my heart! *what wilt Thou have me to do? Speak, Lord, for Thy servant heareth* (1 Kings iii. 9); command, and let Thy sweet accents be heard in the inmost recesses of my soul, that they may produce therein such fruits of virtue as will attract the eyes of Thy mercy, and gain Thy compassionate heart. O my Almighty Saviour! Thou canst do all things: by one glance Thou canst banish all imperfection from my soul. Grant, then, I beseech Thee, that when Thou comest in Thy adorable sacrament to me, who am altogether unworthy of the smallest of Thy favors, I may be Thine unalterably and forever.

COME, my adored Lord! come, and take possession of my soul and body, of my will, memory, and understanding, of all my thoughts, words, and actions, of every look, step, breath, and motion; in fine, of all that I am and have. Come, and deliver me from all my spiritual enemies. Come, and unite me indissolubly to Thyself. Come, my God and my

Saviour! I long to be united to Thee: I desire to receive Thee, in the best manner I can, into my poor heart; come, take possession of it, and make it Thy dwelling-place forever. Amen.

Act of Contrition.

I DESIRE, O my Saviour, to humbly offer Thee the sacrifice of a troubled spirit and a contrite heart. I grieve from my inmost heart that I have ever offended Thee by my sins, Thee my God and my chief good, Thee who art so gracious to me, and so oft refresheth me in Thy Blessed Sacrament. I grieve especially for the sins of . . . which Thou knowest. Thou Searcher of all hearts, and which I, a miserable sinner, do confess in the bitterness of my soul. Would that I had never offended Thee! Yet a contrite and humble heart, O God, Thou wilt not despise; Thou who for love of us didst give to us Thine only-begotten Son, to wash us from our sins in His own Blood.

An Act of Humility.

WHAT am I, O God of majesty and glory, or who am I, that Thou shouldst deign even to look on me? Whence am I honored with so unspeakable a favor, as that my Lord and my God should come and visit in person so miserable a sinner and vile a worm of the earth? How dares a being more contemptible than nothing, approach so holy a God, eat the bread of Angels, and feed on Thy divine flesh?

Ah, Lord! it is too much: I am not worthy of so great a favor; I shall never, no, never deserve it.

O King of Heaven and earth! adorable Sovereign! the Author and Preserver of the Universe! behold, I annihilate myself before Thee, protesting that I would humble myself as much for Thy glory, as Thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of Thy divine Majesty, and my own miserable baseness. The contemplation of the one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour, than to confess with the utmost humility, in the words of the Centurion, *Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.*

To the Blessed Virgin.

O MOST Blessed Virgin Mary, Mother of gentleness and mercy, I, a miserable and unworthy sinner, fly to thy protection with every sentiment of humility and love; and I implore of thy loving kindness that thou wouldst vouchsafe graciously to be near me, and all who throughout the whole Church are to receive the Body and Blood of thy Son this day, even as thou wert near thy sweetest Son as He hung bleeding on the Cross. That, aided by thy gracious help, we may worthily

offer up a pure and acceptable sacrifice in the sight of the Holy and Undivided Trinity. Amen.

Two Aspirations to be used before Holy Communion:

O MARY! O Joseph! my guides, my models, my advocates with Jesus! Help me to think of Him, to receive Him worthily, to belong to Him entirely for time and for eternity. Amen.

O JESUS! Jesus! How sweet it is to think of Thee! How sweet it is to approach Thee in Thy Sacrament of Love, to belong entirely to Thee!

DEVOTIONS AFTER HOLY COMMUNION.

After you have received Holy Communion, do not take up your Prayer-Book at once. Adore God, present in your heart. Speak to Him as you would to your greatest benefactor, your best friend. Thank Him for all He has done for you; tell Him your desires, your ambitions. Ask Him for those spiritual and temporal blessings you most need. However, rather than allow the mind to wander to other matters, have recourse to your Prayer-Book, trying to make yourself feel and realize what you are saying to God.

O MY dear Jesus, Thou art mine and I am Thine! Thou, our Lord Jesus Christ, hast come to me! And what return do I make for so great a favor? Do I remember

that Thou art my God, my Creator and my Redeemer? Do I remember that Thou comest to me laden with all the graces I need and that Thou art ready to shower every blessing on the faithful? Do I remember that in order to gain these much needed graces, I need only ask them of Thee, for Thou hast said: "Ask, and ye shall receive."

Thou hast also said, "Seek, and ye shall find." Thou art in my own heart now, really and truly present, do I seek Thee? O my dear Jesus, I am overwhelmed by the coldness and indifference with which I receive Thee, my God, into my heart! But Thou canst and Thou wilt forgive me, in virtue of Thine own words: "Ask, and you shall receive." I now ask, most humbly, forgiveness from Thy Divine Heart for the indifference with which I have hitherto received Thee in Holy Communion.

Thou hast come to me, my God, and, prostrating myself before Thee, I adore Thee with all the powers of my soul, and I love Thee with my whole heart, but O, my God, make me feel this love which my soul has for Thee; let it permeate my every thought, word and action.

Thou, my Jesus, art my best friend, and, as my friend, Thou art my confidant and my consoler in all my afflictions. What truer friend could man find than Thee! Thou dost understand all hearts, Thou wilt understand mine; and Thou wilt speak to it, and Thou wilt tell me what Thy will is for me in all things. With

great reverence I should guard and preserve this heart of mine from all vain and worldly thoughts. This heart which is so often visited by Thee in Holy Communion. Without Thy grace, O my God, I can do nothing! Grant that I may at all times and in all places remember that Thou hast visited me in my heart and that Thou wilt again visit me, and so remembering this, I may observe a watchfulness and a guard over myself, my soul and my body, which so often forms the Tabernacle of the Most High. Amen.

IT is but just, it is only an act of gratitude, O my Jesus, that I should give myself entirely to Thee, since Thou hast given Thyself entirely to me. Let my eyes be Thine, my ears Thine, my taste Thine. Thou hast sanctified my senses, let them, then, be all Thine; let them no longer be opposed to Thy divine and holy law, but act according to it in all things. Thou hast sanctified my memory; may it be ever mindful of Thee. Thou hast sanctified my intellect; may it think on Thee alone. Thou hast sanctified my will; may it be in harmony only with Thine. To Thee, then, with my whole heart, do I offer, as a perpetual holocaust, my soul and body, my senses and my powers. Burn, O divine fire, all that is foreign to Thee in me. Consume, Omnipotent Lord, all that is not Thine. Amen.

O MY soul, bless the Lord; and let all that is within thee, praise and magnify His holy name. Pay Him the best homage thou art able, and invite Heaven and earth to join with thee in glorifying Him forever. O my God! that I could now give Thee as much praise, honor, and glory, as the blessed Spirits incessantly give Thee in Heaven! Oh, that I could adore Thee with the spirit and affection of Thy elect! But as I am unable to do this, accept, at least, this my desire and good will. Oh, all ye Angels of the Lord, bless the Lord: praise and glorify His holy name. Bless the Lord, all ye Saints; and let the whole Church of Heaven and earth join in praising and giving Him thanks for all His mercies and graces to me; and thus, in some measure, supply what is due from me. But as all this still falls short of what I owe Thee for Thy infinite love, I offer to Thee, Eternal Father, this same Son of Thine, whom Thou hast given me, and His thanksgiving, which is of infinite value; this, I am sure, Thou wilt accept. Look not then on my insensibility and ingratitude, but upon the face of Thy Christ, and with Him, and through Him, receive this offering of my own poor self, which I desire to make Thee. O Beauty ever ancient, and always new! too late have I known Thee; too late have I loved Thee. When shall I live, only in Thee, by Thee, and for Thee alone? O my God and my all, when shall I see the day, when shall the happy time arrive, when, disgusted with the false happiness of this

deceitful world, I shall seek comfort from Thee alone, and find rest to my soul! O heavenly manna! O adorable Sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning, and never decaying! Hail, O loving Jesus, my only pleasure and delight—the joy of my soul and my portion forever. Let my soul be sensible of the sweetness of Thy presence; let me taste how sweet Thou art, O Lord. Purify my heart from the dross of all earthly affections; deliver me from my vicious customs: remove from me all the baneful effects of concupiscence. Perfect me in charity, patience, humility, obedience, and all other virtues. Oh, may I rather die than ever wilfully offend Thee! Oh, may I prove my gratitude, by my fidelity, to so good a God! Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of Thy countenance so shine upon all those who are in the darkness of infidelity as to dispel their errors. Grant peace and union to all Christian nations, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners; reconcile those who are at variance. Have mercy also on my parents, friends, and benefactors, and on all those for whom I am in anywise bound to pray, that we may all love Thee, and faithfully serve Thee. Have mercy on all my enemies; forgive them their sins, and

fill both their hearts and mine with Thy charity. Comfort all that are under any afflictions, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Have mercy on Thy whole Church, on all the clergy, and on all religious; that all may lead holy lives, and sanctify Thy name. Extend Thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of Thy eternal glory. Grant relief to us, in all our respective necessities, remission of our sins, the grace of final perseverance, and life everlasting. Amen.

PETITION TO THE BLESSED VIRGIN AFTER HOLY
COMMUNION.

MOTHER, upon my lips today,
Christ's precious Blood was laid;
That Blood which centuries ago
Was for my ransom paid.
And half in love, and half in fear
I seek for aid from thee,
Lest what I worship, wrapt in awe,
Should be profaned by me.

Wilt thou vouchsafe, as portress dear,
To guard those lips today?
Lessen my words of idle worth
And govern all I say;

Keep back the sharp and quick retorts
That rise so easily ;
Soften my speech, with gentle art,
To sweetest charity.

Check thou the laugh or careless jest
That others harsh may find ;
Teach me the thoughtful words of love
That soothe the anxious mind.
Put far from me all proud replies,
And each deceitful tone,
So that my words at length may be
Faint echoes of thine own.

O Mother, thou art mine today,
By more than double right ;
A soul where Christ reposed must be
Most precious in thy sight.
And thou canst hardly think of me
From thy dear Son apart ;
Then give me from myself and sin
A refuge in thy heart.

PRAYER.

LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity, and true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five Wounds, pondering over them within me, whilst I call to mind the words which David, Thy Prophet said of Thee, my Jesus: "They pierced my hands and my feet: they numbered all my bones."

(A plenary indulgence, applicable to the souls of the faithful departed, can be gained; after Confession and Communion by reciting this prayer before a crucifix, and praying for the intentions of the Church.)

PRAYER.

I OFFER Thee, O my God! these five *Paters* and five *Aves* [or this Litany, or ———], for the glory of Thy holy name, for the exaltation of Thy Holy Church, the extirpation of schisms and heresies, for peace among Christian rulers; for all the intentions of the same holy Church.

Sacrament of Confirmation.

“When the Apostles had heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost. For He was not, as yet, come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost” (Acts viii. 14, 15, 16 and 17.)

CONFIRMATION is a sacrament, by which the faithful who have already been made children of God by their baptism, receive the Holy Ghost by the prayer and the imposition of the hands of the Bishops, the successors of the Apostles, in order to their being made strong and perfect Christians, and valiant soldiers of Jesus Christ. It is called Confirmation from its effect, which is to confirm or strengthen those that receive it, in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it, and to arm them in general against all their spiritual enemies.

This Sacrament was originally designed and instituted by our Lord for all Christians, and consequently is a divine ordinance with which all are obliged to comply, and is so necessary that the neglect of receiving it would be a great sin; more especially in such cir-

cumstances where persons are exposed to persecutions on account of their religion, or to other temptations against faith.

The principal effects of this Sacrament are a fortifying grace, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and consecration of the soul by the Holy Ghost; the mark of which dedication and consecration is left in the soul as a character which can never be effaced.

Hence this Sacrament can be received but once; and 't would be a sacrilege to attempt to receive it a second time: for which reason, also, the faithful are bound to take extreme care to come to this Sacrament duly disposed; lest if they should be so unhappy as to receive it in mortal sin, they would receive their own condemnation, and run the risk of being deprived for ever of its grace.

Now, the dispositions which the Christian must bring with him to receive worthily the Sacrament of Confirmation are, first, a purity of conscience, at least from all mortal sin; for which reason he ought to go to confession before he is confirmed, for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin; secondly, a sincere desire of giving himself up to the Holy Ghost, to follow the influence of His divine grace, to be His temple forever; and, by His assistance, to answer all the obligations of a soldier of Christ.

Hence a Christian ought to prepare himself for this Sacrament by fervent prayer, as we find the Apostles preparing themselves for the receiving of the Holy Ghost. *They were persevering with one mind in prayer*, says St. Luke, speaking of the ten days that passed between the Ascension of our Lord and Pentecost; *and they were always in the temple praising and blessing God*. How happy shall they be, who, like them, prepare themselves for the Holy Ghost by these spiritual exercises!

The obligations which accompany the character of Confirmation, and which a Christian takes upon himself when he receives this Sacrament, are. to bear a

true and perpetual allegiance to the great King, in whose service he lists himself as a soldier, to stand to his colors, the cross of Christ, the mark of which he receives on his forehead; to fight His battles against His enemies, the world, the flesh, and the devil; to be faithful unto death, and rather to die than desert from the service, or to change sides, and go over to the enemy by wilful sin; in fine, to practise that gift of fortitude received in Confirmation, to live up to the glorious character of a soldier of Christ, and to maintain that interior purity and sanctity which become the temple of the Holy Ghost, by a life of prayer and a life of love. Where the character of our confirmation, when we shall bring it with us before the judgment seat of Christ, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity; but if, instead of living up to it, we should be found to have been deserters and rebels, and to have violated this sacred character by a life of sin, it will certainly rise up in judgment against us; it will condemn us at the bar of divine justice; it will cast us deeper into the bottomless pit, and be a mark of eternal ignominy and reproach to our souls amongst the damned.

A PRAYER BEFORE CONFIRMATION.

O GOD of infinite goodness and bounty! who hast been pleased, at my baptism, to make me a Christian, to sanctify my soul with Thy grace, and to honor me with the glorious title of Thy child, which, alas! I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins; behold, notwithstanding all my ingratitude, and my repeated treasons, which Thou hast so long and so patiently endured, Thou art still pleased to invite me to return, and present myself before Thee, in order to receive the greatest

of all Thy gifts, even by His unction; to be made a strong and perfect Christian, and a soldier of Thy Son. Oh! may all Heaven and earth praise Thee, bless Thee, and glorify Thee forever, for all Thy mercies, goodness, and bounty to me! Now, dearest Lord, I desire to come, because such is Thy will, and my duty, to receive this great Sacrament of Confirmation; that I may, like the Apostles, be *baptized with the Holy Ghost*, and *endowed with power from on high*; and, like them, be changed, by divine grace, into another person, in such a manner as henceforward to live up to the dignity, and to fulfil every part of the duty of a soldier of Christ; and to preserve and maintain, even to death, that purity and sanctity, which becomes the temple of the living God. But, O my God, how far am I from being worthy to approach this heavenly Sacrament! How can I expect that Thy Holy Spirit should come into my inward house, to make it His temple, which has been so long possessed by unclean spirits! Why have I not the dispositions which the Apostles brought, and which all Christians ought to bring, to the receiving of the Holy Ghost? Oh! I acknowledge myself infinitely unworthy; I confess and detest, from the bottom of my heart, all my past uncleanness and abominations; I humbly crave Thy mercy and pardon, through Jesus Christ Thy Son, and beg, through Him, that Thou wilt be pleased to cleanse my soul from all its filth, with His pre-

cious blood, and to give me Thy grace to come to this sacrament with that humility, faith and devotion which is most agreeable to Thee. O Divine Spirit! do Thou prepare my soul for Thyself. Behold, I come, desiring to give up myself to Thee for time and eternity, that Thou mayest ever live and reign in my soul: Oh! let my whole soul henceforward be perpetually subject to Thee, and let nothing in me ever more rebel against Thee!

PRAYER TO BEG THE DESCENT OF THE HOLY
GHOST, WITH HIS SEVENFOLD GIFTS.

[Recommended to be often used in order to increase the gifts of the Holy Ghost within the soul.]

O HEAVENLY Spirit! mercifully deign to [descend on me with] *or* [replenish within me] all Thy gifts and graces. Grant me, I conjure Thee, the gift of wisdom, that I may despise in future the vain pleasures of the world, and take delight in the service of God. Grant me the gift of understanding, that I may comprehend the truths which my holy religion teaches—the gift of counsel, that I may discover and avoid the snares of the devil and the world—the gift of fortitude, that I may steadily execute my good resolutions, and imitate the glorious example of many of my age and sex, who preferred torments and death rather than to offend God. Bestow on me the gift of knowledge, that I may discern and faithfully execute the will of God in all cir-

cumstances—the gift of piety, that my heart may be penetrated with tender love for God, and for all that regards His most holy service—the gift of fear, that my soul may be filled with a salutary apprehension of the divine judgments, and dread nothing so much as to fall unprepared into the hands of the living God. O eternal Light! O infinite Charity! O increated Wisdom, who replenishes the hearts of the faithful, and kindlest in them the fire of Thy love! O holy Spirit! who didst inspire the prophets, who presidest over the Church, who convertest sinners, and sanctifiest millions that listen to Thy inspirations, despise not my ignorance and weakness; in a moment Thou couldst enlighten the darkest understanding, and soften the hardest heart. Oh! come then into my heart; come, Heavenly Spirit; and do not delay.

O sacred Virgin! Spouse of the Holy Ghost whose pure soul was the chosen tabernacle of that Heavenly Spirit, and who above all creatures wert plentifully enriched with His choicest gifts and graces, intercede for me, and by thy powerful prayers prepare me for the happiness I so sincerely desire.

Glorious Apostles! who received the plenitude of the Divine Spirit, obtain for me by your prayers a share in the perfect dispositions which prepared you to receive that consolatory Spirit. Amen.

A PRAYER AFTER CONFIRMATION.

O MY God! I now desire to adore, bless, and glorify Thee forever, for all Thou hast done for me, and Thy whole Church, both in Heaven and on earth. I would now gladly join both my heart and voice, with all Thy Angels and Saints in Heaven, and with all that fear and love Thee on earth, in giving perpetual praise to Thee for Thy infinite goodness; and in particular, for that love Thou hast shown to me this day. I give Thee thanks from the bottom of my heart for having sent down Thy Holy Spirit into my soul, with all His gifts and graces. Oh! let Him now take full possession of my soul; let this Heavenly unction penetrate into the very centre of my interior; let His divine wisdom ever preside there; may it ever enlighten me with His gift of understanding, and dispel all my darkness; may it direct me with His counsel, strengthen me with His fortitude, instruct me with His knowledge, make me ever fervent in all good with His piety and goodness, and may His divine fear ever restrain me from all evil. And now, dear Lord, since Thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for Thyself, and to make it Thy temple, be pleased also to drive far from it, by Thy grace, all that may violate or profane it, or render it disagreeable in Thy eyes. Oh! keep it forever for Thyself, and restrain Satan from ever entering into it any more. Oh!

let it be ■ house of prayer, in which Thou mayest be ever worshipped in spirit and in truth, and suffer it not to be made any more a den of thieves. Give me grace also to fulfil, with perfection, every branch of the duty of Thy soldier, which glorious title Thou hast conferred on me this day: arm me completely for the warfare in which I am happily engaged, and stand by me in all my conflicts, to crown me with victory. Oh! make me faithful unto death, and bring me safe through all the dangers of my mortal pilgrimage to the crown of everlasting life: through Jesus Christ our Lord. Amen.

PRAYER AFTER CONFIRMATION.

[Recommended to be often used in order to increase the gifts of the Holy Ghost within the soul.]

O MY good and merciful Creator, Thou hast so far overlooked my misery and unworthiness, as to make my soul the tabernacle of Thy Holy Spirit! I am now honored with the presence and enriched with the gifts and graces of the Holy Ghost! I am now in possession of that sacred gift I so ardently desired. O my God! accept the praises of Thy angels and saints in thanksgiving for Thy unbounded mercies in my regard. May the blessed Mother of Thy Divine Son, and the glorious choir of Apostles, thank Thee for me.

May the Cross* of Jesus Christ, with which my forehead has been signed, defend me from all my enemies, and save me at the last day. May the inward unction of sanctifying grace, figured by the chrism with which I have been anointed, penetrate my soul, soften my heart, strengthen my will, and consecrate my whole being to Thy service.

O Heavenly Spirit! third Person of the adorable Trinity, whom I have received, and most fervently adore, deign to take eternal possession of my soul, create and maintain therein the purity and sanctity which becomes Thy temple. O Spirit of wisdom! preside over all my thoughts, words, and actions, from this hour to the moment of my death. Spirit of understanding! enlighten and teach me. Spirit of counsel! direct my inexperience. Spirit of fortitude! strengthen my weakness. Spirit of knowledge! instruct my ignorance. Spirit of piety! make me fervent in good works. Spirit of fear! restrain me from all evil. Spirit of peace, give me Thy peace; I neither desire nor ask the peace which the world gives—the false peace found in pleasure and self-gratification—but the solid, lasting peace, which I know from my own experience is only found in the service

*This sacred sign may be regarded as a compendium of all the mysteries of our faith, as a homage rendered to the three persons of the adorable Trinity, as an act of gratitude for all that the Godhead—the Father, the Son, and the Holy Spirit—have condescended to do in favor of man.

of God. Teach me in future to place all my glory, all my happiness and peace in serving my good God, who hast so tenderly loved me—in combating for Jesus my Saviour, who hast chosen me for His soldier, and in listening to and obeying Thy voice, O Divine Spirit! who hast deigned to make my soul Thy habitation. Heavenly Spirit! dwelling within me, let Thy sacred presence change my heart, and influence the whole tenor of my future life. Let all my works be fruits of charity; infuse into my heart the joy of a good conscience, and teach me to delight in the service of God, and to despise the false joys of the world. Give me grace to preserve peace with God, my neighbor, and myself;—give me patience to bear with all the ills of this life;—make me persevere in the service of God, and enable me to act on all occasions with goodness, benignity, mildness and fidelity. Let the heavenly virtues of modesty, continency, and chastity, adorn the temple Thou hast chosen for Thy abode.



The Sacrament of Matrimony.

INSTRUCTIONS.

THE holy state of Matrimony was instituted by the Almighty in the beginning of the world, and under the law of nature had a particular blessing annexed to it. *God created man to His own image: male and female he created them. And God blessed them, saying, Increase and multiply, and fill the earth* (Gen. i. 27, 28). Under the Mosaic law the Almighty more distinctly announced its dignity and obligations. Afterwards, under the Christian law, our divine Redeemer sanctified this state still more, and from a natural and civil contract raised it to the dignity of a sacrament. And St. Paul declared it to be a representation of that sacred union which Jesus Christ had formed with His spouse the Church. *This is a great sacrament; but I speak in Christ and in the Church* (Ephes. v. 32).

This sacrament was instituted by Jesus Christ, in order to bestow on those who enter into the married state a particular grace, to enable them to discharge all the duties required of them. It enables them to live together in union, peace, and love. It strengthens and purifies that natural affection, which, founded on virtue, and sanctioned by religion, can alone constitute the happiness of a married life. It corrects the inconstancy of the human heart; it softens down the asperities of temper, and enables each party to bear with each other's defects, with the same indulgence as if

they were their own. It causes them to entertain sentiments of mutual respect, to preserve inviolable fidelity toward each other, and to vanquish every unlawful desire. It gives grace to subdue or regulate the motions of concupiscence, and to avoid every impropriety inconsistent with the sanctity of their state. For there is an innocence and purity as necessary in a married as in a single life. It moreover gives them grace to discharge well that most important duty of training up their children in the fear and love of God. For these duties annexed to the married state cannot be fulfilled without great exertions, nor will those exertions be successful without the blessing and grace of God.

Therefore they who intend to enter into this state ought to proceed with the greatest prudence, and make the best possible preparation, that they may obtain these precious and abundant graces from the Almighty.

They ought to implore the Divine assistance, by fervent and devout prayer, to guide them in their choice of a proper person: for on the prudent choice which they make will very much depend their happiness, both in this life and in the next. They should be guided by the good character and virtuous dispositions of the person of their choice, rather than by riches, beauty, or any other worldly considerations, which ought to be but secondary motives.

They ought to enter into this holy state with the pure intention of promoting the honor and glory of God, and the sanctification of their own souls; and not from any merely earthly motive, or for sensual gratification.

They ought, moreover, to select a person of their own religion; for the Catholic Church has always, by every means in her power, discouraged mixed marriages; and experience shows that a want of union in faith between the husband and wife is frequently attended with the worst consequences, both to themselves and to their children. A Catholic, on marrying a person of another religion, cannot be allowed to enter into an agreement that any of the children shall be brought up in any other than the Catholic faith.

They who intend to marry ought to ask the advice of their parents or guardians, etc.

It is also advisable, some time previous to their marriage, to inform their Director of their intentions, that so he may have time and opportunity to point out to them the preparation most useful for them, and instruct them in the duties and obligations of the state of life into which they propose to enter.

They must obtain the pardon of their sins by worthily approaching the sacrament of Penance; for should they receive Matrimony without purity of conscience, they would deprive themselves of the grace of the sacrament, and be guilty of sacrilegious profanation of this holy institution.

The Church, in the General Council of Trent (sess. 24, c. i.), ever solicitous for the welfare of her children, exhorts the faithful before their marriage to receive with devotion the Holy Communion.

At the time of marriage, they ought to approach the altar with the greatest decorum and reverence (for there, in the presence of God and His Church, they are about to enter into a solemn contract and engagement, not to be broken but by death), and receive the benediction of God's minister with humble and sincere devotion.

When the married couple leave the church, they ought to carry with them feelings of respect for the holy sacrament which they have received, and of gratitude to God for His mercies. They should spend the day in such a manner as not to lose the blessing which they received in the morning. They ought to celebrate their marriage, like holy Tobias, in the fear of the Lord, and strive to conduct themselves among their friends with as much sanctity and decorum as if Jesus Christ were a guest among them, as he was at the marriage feast at Cana. They should be particularly careful not to profane the day of their marriage by dissipation or intemperance, or any sinful diversions or indelicate allusions, which are unbecoming at all times, but more particularly on so important and sacred an occasion.

They ought frequently to reflect on their duties and obligations as inculcated in the Word of God.

"Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it. So also ought men to love their wives as their own bodies" (Ephes. v. 25, 28). "Dwelling with them according to knowledge, giving honor to the female as to the weaker vessel, and as to the coheirs of the grace of life" (1 Peter iii. 7).

"Let women be subject to their husbands, as to the Lord. Because the husband is the head of the wife; as Christ is the head of the Church. Therefore, as the Church is subject to Christ, so also let the wives be subject to their husbands in all things" (Ephes. v. 22, 24).

IMPEDIMENTS TO MARRIAGE.

From the earliest ages the Church has established certain impediments to the matrimonial contract which are of two kinds: 1. Annulling Impediments, or those which, without special dispensation, make a marriage null and void from the beginning. 2. Prohibitory Impediments, which, without dispensation, make a marriage unlawful and sinful, though not invalid.

I.—The Annulling Impediments.

1. *Consanguinity*.—This forbids marriage between second cousins or any nearer degree of kindred.

2. *Affinity*.—By this it is forbidden to marry the first cousin, or any nearer blood relation of a deceased husband or wife. *Spiritual Relationship* is a species of relationship, contracted by means of the Sacrament of Baptism, whereby a sponsor at Baptism cannot marry his or her god-child; and the one who administers private Baptism cannot marry the person baptized.

3. *Public Honesty*.—This impediment arises from an invalid marriage; and it annuls marriage only in the direct line and that only in the first and second degree.

4. *Crime*.—Persons (of whom one at least must be already married) who are guilty of homicide or adultery, with a view to a subsequent marriage, cannot marry each other.

5. *Difference of Worship*.—This renders marriage null and void between a person baptized in, or converted to, the Catholic Church and an unbaptized person.

6. *Vows*.—This makes marriage impossible to all persons who have made solemn vows by entering into a Religious Order; or simple vows which have that annulling power by special disposition of the Holy See; and all clerics in Sacred Orders i. e. from Subdeacons upward.

7. *Clandestinity*.—From Easter Sunday (April 19) 1908 on, only those marriages are valid which are contracted before the parish priest, or the local Ordinary (Bishop) or a Priest delegated by either of them and at least two witnesses. (Can. 1094). Non-Catholics who have never been Catholics are not affected by the law.

8. *The Bond of a Previous Marriage*.—This is an Impediment which death alone can remove. *What, therefore, God hath joined together, let not man put asunder* (Matt. xix. 6). No court, no judge, no legislature, no power on earth, can break the bond which unites husband and wife. For certain just cause, especially for the crime of adultery, they may *live separately*, but they are still married and cannot marry again. Let it be remembered that no so-called Divorce, no guilt, no desertion, can ever sever the marriage bond. Nothing but a *certain knowledge* of the death of one party can make it lawful for the other to marry.

II.—*The Prohibitory Impediments.*

1. *A simple Vow* to preserve chastity, to enter the priesthood or into a Religious Order.

2. In those countries in which relationship resulting from legal adoption is a prohibitive impediment by civil law, it is so also by canon law. (Can. 1059).

3. Impediments arising from a *Prohibition of the Church*, such as (1) the *solemnization* of marriage (in other words, to marry with outward pomp and festivity) during Advent or Lent. (2) *Mixed marriages*—the union of a Catholic with one who is not a Catholic. (See p. 220.)

In addition to these, there are a few other impediments which are not generally likely to occur. With regard to all such matters, it is very important to consult the Priest when arranging for the marriage.

The Publication of the Banns.

In order to place a check upon clandestine marriages, to discover any impediments which may exist, to prevent deceptions and surprises, to afford parents and others interested an opportunity to interpose, if needful, and in order to procure the prayers of the faithful that God may give light, grace, and prosperity to the contracting parties, the Church has decreed that the promise of marriage be published on three successive Sundays or feast days of obligation in the Church, during Mass, or during any service at which there is a large attendance of people (Can. 1024). And unless for special reasons, a marriage should not take place until at least three days after the last publication of banns.

This is a very important law, and imposes very serious obligations. Bishops can, and for good and sufficient reason do, dispense with this law. Catholics should remember that it is a mortal sin to marry unless such dispensation is procured or the Banns published in regular form. There can be no doubt that if anyone knows of an impediment in the way of a proposed marriage, he is in duty bound to reveal it.

PRAYER OF ONE ABOUT TO BE MARRIED.

O GRACIOUS Father, who dost bless us by Thy bounty, pardon us by Thy mercy, support and guide us by Thy grace, and govern us by Thy providence: I give Thee humble and hearty thanks for all the mercies which I have received at Thy hands in time past. And now, since Thou hast called me to the holy estate of marriage, be pleased to be with me in my entering into it and passing through it, that it may not be a state of temptation or sorrow to me by occasion of my sins or infirmities, but of holiness and comfort, of love and dutifulness, as Thou hast intended it to be to all that love and fear Thy holy name. Amen.

THE RITE

OF CELEBRATING THE SACRAMENT OF MARRIAGE.

Translated from the Roman Ritual.

The Priest, vested in surplice and white stole, interrogates each of the parties in the presence of at least two witnesses.

N., will you take N., here present, for your lawful wife, according to the rite of our holy Mother the Church?

The man answers: "I will."

N., will you take N., here present, for your lawful husband, according to the rite of our holy Mother the Church?

The spouse answers: "I will."

The Priest then orders them to join their right hands, and says:

Ego conjungo vos in	I join you in mar-
matrimonium. In nom-	riage. In the name of
ine Patris, ✠ et Filii, et	the Father, ✠ and of
Spiritus Sancti. Amen.	the Son, and of the
	Holy Ghost. Amen.

The Priest then sprinkles them with holy water, and proceeds to bless the ring.

BLESSING OF THE RING.

V. Our help is in the name of the Lord.

R. Who made Heaven and earth.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. The Lord be with you,

R. And with thy spirit.

Oremus.

Let us pray.

BENEDIC, ✠ Domine, annulum hunc, quem nos in tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

R. Amen.

BLESS, ✠ O Lord, this ring, which we bless ✠ in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and will, and ever live in mutual charity. Through Christ our Lord.

R. Amen.

Then the Priest sprinkles the ring with holy water in form of a cross, and the husband, receiving the ring from the hand of the Priest, puts it on the ring-finger of his wife's left hand, the Priest in the meantime saying:

In nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

This done, the Priest adds:

V. Confirma hoc, Deus, quod operatus es in nobis. *V. Confirm, O God, that which Thou hast wrought in us.*

R. A templo sancto tuo quod est in Jerusalem. *R. From Thy holy temple which is in Jerusalem.*

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Pater noster, etc. Et ne nos inducas in tentationem. *Our Father, etc. And lead us not into temptation.*

R. Sed libera nos a malo. *R. But deliver us from evil.*

V. Salvos fac servos tuos. *V. Save Thy servants.*

R. Deus meus, sperantes in te. *R. Who hope in Thee, O my God.*

V. Mitte eis, Domine, auxilium de sancto. *V. Send them help, O Lord, from the sanctuary.*

R. Et de Sion tuere eos. *R. And defend them out of Sion.*

V. Esto eis, Domine, turris fortitudinis.

R. A facie inimici.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Be unto them, O Lord, a tower of strength.

R. From the face of the enemy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Oremus.

Let us pray.

RESPICE, quæsumus, Domine, super hos famulos tuos, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui te auctore junguntur, te auxiliante serventur. Per Christum Dominum nostrum. Amen.

LOOK, O Lord, we beseech Thee, upon these Thy servants, and graciously assist Thine own institutions, whereby Thou hast ordained the propagation of mankind, that they who are joined together by Thy authority may be preserved by Thy help. Through Christ our Lord. Amen.

After this, if the nuptial benediction is to be given, a Mass is said, pro sponso et sponsa, as in the Roman Missal; everything being observed which is there prescribed.

The Devotion of the "Quarant Ore," or Forty Hours.

THIS devotion continues for forty hours, in memory of the forty hours during which the body of our Lord remained in the sepulchre. It was begun at Milan, in 1534, and was introduced into Rome, by St. Philip Neri, in 1548, and sanctioned by Pope Clement VIII, who issued a solemn Bull respecting it, November 25th, 1592.

This devotion owes its origin to Father Joseph, a Capuchin friar at Milan. In the year 1534, the city of Milan was suffering all the miseries attendant on war, and was reduced almost to despair, when Father Joseph called upon the citizens to raise their eyes from the miseries around them, and look up to Heaven for succor, assuring them, on the part of God, that if they would give themselves to fervent prayer for forty hours, their city and their country would be liberated from the devastations of their enemies. The citizens obeyed the call. The Forty Hours' Prayer commenced in

the cathedral, and was taken up by the other churches of the city in rotation. The people meanwhile attended with fervor at the appointed prayers, and approached with great devotion the Sacraments of Penance and Holy Communion. Heaven did not delay to fulfil the assurance given by the pious servant of God; for in a short time the Emperor Charles V. and Francis, King of France, were seen at the gate of Milan arranging the articles of peace.

To promote this devotion, the Popes have granted many indulgences.

The forms of prayers used in this devotion are the Litany of the Saints, etc., to which may be added the Litany of the Blessed Virgin, the psalm *Miserere*, and the *Te Deum*.

OFFERING TO JESUS IN THE BLESSED SACRAMENT.

To be used before Visits to the Blessed Sacrament, also on mornings when allowed by your Confessor to approach Holy Communion, without going to confession on that day; also before making an act of Spiritual Communion.

[Perfect contrition, as it arises from a love of God for Himself alone, is so pleasing in His sight that the moment a person has it, God is reconciled to him. Nevertheless, this perfect disposition (even could we be sure that we possessed it, which certainly we can never be, for *no one knows whether he be worthy of love or hatred*) would not free us from the obligation,

under which we all are, of recurring to the Sacrament of Penance, when in our power; for the command has been given to all. When it is not in our power to approach this holy Sacrament, we must have the desire to do so, and resolve to approach as soon as possible.]

OFFERING

Of our Divine Saviour's thoughts, words, and actions in atonement for our sins of thought, word, and action.

O MY God and Saviour! graciously vouchsafe to remember all those holy thoughts that have passed in Thy divine mind from the beginning of the world to this very moment, and particularly Thy tender design of becoming man for the redemption of the world; pardon, through the merits of these, not only all the evil thoughts and vain imaginations I have ever conceived of myself, but also those which I may have excited in the minds of others. Amen.

O most loving Redeemer! I, a poor sinner, do humbly remind Thee of all the words of salvation which ever fell from Thy sacred lips, or which others have uttered, or shall hereafter utter, to the glory of Thy holy name. I earnestly beseech Thee, through these holy expressions, to forgive whatever I have spoken offensive to Thee, or what others, through my means, may have sinfully uttered. Amen.

O my Divine Saviour and Model! look on all the good works Thou hast performed for my salvation; and be pleased now to pardon

whatever I have committed against Thee. Mercifully direct all my thoughts, words, and actions, to Thy greater glory, and regulate them by the model of Thine own blessed life. Amen.

Acts to be made at the beginning of each Visit to the Most Holy Sacrament.

(St. Alphonsus Liguori.)

O JESUS CHRIST, my Lord, who for the love which Thou bearest to men, dost dwell night and day in this Sacrament, full of goodness and love, waiting for, inviting, and welcoming all those who come to visit Thee, I believe Thee here present in the holy Sacrament of the Altar. From the deep abyss of my own nothingness, I adore Thee, and I thank Thee for all Thy graces granted to me hitherto, and especially for having given Thyself to me in this Sacrament, for having given me also Thy holy Mother, Mary, to be my advocate, and for having called me to visit Thee in this church. I adore Thy most loving heart this day, and I adore it with this threefold intention—first, in thanksgiving for so great a gift; secondly, to make satisfaction for so many injuries which Thou hast received from Thy enemies in this holy Sacrament; and thirdly, by this visit I wish to adore Thee in all those places throughout the world, where Thou art least honored and most neglected in this Divine Sacrament. My Jesus, I love Thee with my whole heart! I am sorry for having offended Thy infinite goodness so often in time past. I am resolved,

by the help of Thy grace, to offend Thee no more for the future; and at this present moment, all miserable as I am, I consecrate myself entirely to Thee. I give and abandon to Thee my whole will, all my affections, my desires, and all I have. Henceforth, do with me, and with mine, whatever Thou wilt. My only desire and petition is, that I have Thy holy love, the grace of final perseverance, and may be able to fulfil in all things Thy holy will. I recommend to Thee the souls in purgatory, especially those who have been most devout to Thee in this holy Sacrament, and to the Blessed Virgin Mary. I recommend to Thee, moreover all poor sinners. Finally, my dear Redeemer, I unite all my desires to the desires of Thy own heart, so full of love; and thus united, I offer them to Thy eternal Father, and beseech Him in Thy name to receive them, and for Thy love's sake to grant them.

O my Lord and King, hidden in this Sacrament, since Thou dost invite me to converse with Thee, I will open my heart with confidence, and speak. O my Jesus, ardent lover of souls, I know too well the injustice and ingratitude of men towards Thee. Thou lovest them, and they do not love Thee; Thou dost confer benefits on them, and they return Thee insults; Thou wouldst have them hear Thy voice, and they will not listen; Thou dost offer graces, and they refuse them. Ah! my Jesus! I too have been once among the number of these ungrateful souls. O my God, it is only too true.

But I desire to amend, and I wish to compensate for the injuries I have done Thee, by doing all I can to please Thee for the remainder of my life. Tell me, O Lord, what Thou dost require of me. I will do it without the least reserve. Make known to me Thy will by the way of holy obedience, and I hope to accomplish it. My God! I firmly promise never to leave undone any act which I know to be agreeable to Thee, although the performance of it should cost me the loss of all things, of relations, friends, character, health, and even life itself. Let me lose all, if only I may do Thy will! Happy loss, when all is sacrificed to content Thy heart, O God of my soul! I love Thee, O Sovereign Good, above all goods worthy of my love, and in loving Thee I unite my feeble heart with the love of all the Seraphim. I unite it with the love of the heart of Mary to Thy Sacred Heart, my Jesus. I love Thee with my whole soul; I wish to love Thee alone, now and forever.

Short prayer to remember and repeat.—My God! My God! I am Thine, and Thou art mine.

A VISIT TO THE MOST HOLY SACRAMENT.

An Act of Adoration to the Most Holy Trinity.

I MOST humbly adore Thee, O uncreated Father, and Thee, O only-begotten Son, and Thee, O Holy Ghost the Paraclete, one almighty, everlasting, and unchangeable God.

Creator of Heaven and earth, and of all things visible and invisible. I acknowledge in Thee a true and ineffable Trinity of persons, a true and indivisible Unity of substance. I glorify Thee, O ever-serene effulgent Trinity, one only Deity, my most compassionate Lord, my sweetest hope, my dearest delight, my most desired repose, my joy, my life, and all my good. To Thy most merciful goodness I commend my soul and body; to Thy most sacred Majesty I wholly devote myself, and to Thy divine will resign and yield myself eternally. All honor and glory be to Thee forever and ever. Amen.

O Heavenly Father, O most forgiving Father, O Lord God, have mercy upon me a wretched sinner, have mercy upon all men. In fullest reparation, expiation, and satisfaction for all my iniquities and negligences, and for the sins of the whole world, and perfectly to supply the deficiency of my good works and merits, I offer to Thee Thy beloved Son, Christ Jesus, in union with that sovereign charity with which Thou didst send Him to us, and didst give Him to us as our Saviour. I offer His transcendent virtues, and all that He did and suffered for us. I offer His labors, sorrows, torments, and most precious blood. I offer the merits of the most Blessed Virgin Mary, and of all Thy Saints. Assist me, I beseech Thee. O most merciful Father, through the same Thy Son, by the power of Thy Holy Spirit. Have

mercy on all unhappy sinners, and graciously call them back to the way of salvation. Grant to all living pardon and grace, and to the faithful departed eternal light and rest. Amen.

O Holy Spirit, sweetest Comforter, who proceedest from the Father and the Son in an ineffable manner, come, I beseech Thee, and sink into my heart. Purify and cleanse me from all sin, and sanctify my soul. Wash away its defilements, moisten its dryness, heal its wounds, subdue its stubbornness, melt its coldness, and correct its wanderings. Make me truly humble and resigned, that I may be pleasing to Thee, and Thou mayest abide with me forever. O most blessed light, O most amiable light, enlighten me! O ravishing joy of Paradise, O fount of purest delights, O my God, give Thyself to me, and kindle vehemently in my inmost soul the fire of Thy love; O my Lord, instruct, direct and defend me in all things. Give me strength against all immoderate fears and a pusillanimous spirit; bestow upon me a right faith, a firm hope, and a sincere and perfect charity; and grant that I may ever do Thy most gracious will. Amen.

Act of Reparation to Jesus in the Blessed Sacrament.

JESUS, my God, my Saviour with that lowly homage with which faith inspires me, I worship Thee, true God and true man, with my whole heart I love Thee, enclosed in

the most august Sacrament of the Altar, in reparation for all the acts of irreverence, profanation and sacrilege, which, to my shame, I may ever have committed, as well as for all those which ever have been committed, or ever may be committed in ages yet to come.

I adore Thee, my God, not indeed as much as Thou deservest, or as much as I ought, but according to the little strength I have; and fain would I adore Thee with all the perfection of every rational creature. Meantime, I purpose, now and forever, to adore Thee, not only for those Catholics who adore Thee not and love Thee not, but also for the conversion of all heretics, schismatics, Mahometans, Jews, idolaters, and wicked Christians. Ah! my Jesus, may all men ever know, adore, love and praise Thee, every moment, in the most holy and most divine Sacrament! Amen.

PRAYER.

SEE where Thy boundless love has reached my loving Jesus! Thou, of Thy flesh and precious blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this excess of love for me? Thy heart, Thy loving heart. O adorable heart of Jesus, burning furnace of divine love! within Thy sacred wound take Thou my soul, in order that in that school of charity I may learn to love that God who has given me such wondrous proofs of His great love. Amen.

EJACULATION.

O SACRAMENT most holy! O Sacrament divine!

All praise and all thanksgiving be every moment Thine.

(An indulgence of one hundred days is granted to all the faithful every time that, with at least contrite heart and devotion, they shall say this ejaculation at the sound of the bell, which indicates that benediction is being given in the Church with the Blessed Sacrament; or when the sign is given for the hours by the bell of the Church, where there is Exposition of the Most Blessed Sacrament, either when prayers are to be said during Forty Hours' Devotion, or for any other reason.)

(An indulgence of one hundred days, once during each Mass, to all the faithful who, at the elevation of both species, shall say this ejaculation.—*Raccolta*.)

PRAYERS TO BE SAID BEFORE THE MOST BLESSED
SACRAMENT.

I ADORE Thee, Eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the Angels and Saints in Heaven, and by the just on earth.

I praise, love and thank Thee with all the praise, love and thanksgiving that are offered

to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised and worthily received by all, in this most divine Sacrament.

Our Father, Hail Mary, Glory be to the Father.

I ADORE Thee, Eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the Cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the Most Blessed Sacrament to be the food of my soul.

I adore Thee in all the consecrated hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all in this Sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy Blessed Mother, and with the love and affection of Thy own most pure heart.

Grant, O most amiable spouse of my soul! in coming to me in this most Holy Sacrament, that I may receive all the graces and blessings

which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father.

I ADORE Thee, Eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the sacred body of our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, become in this Sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefits of Thy love and receive worthily this Most Blessed Sacrament.

Our Father, Hail Mary, Glory be to the Father.

ACTS OF ADORATION AND REPARATION TO JESUS IN THE BLESSED SACRAMENT.

PROFOUNDLY I adore Thee, Jesus, hid beneath the mystic emblems; I acknowledge Thee, true God and true man. Accept this act of adoration, by which I fain would make Thee reparation for the cold hearts of so many of Thy people, who pass before Thy holy temples, nay, before Thy very tabernacle, where, hour after hour, Thou dost deign to dwell with loving impatience to give Thyself to be Thy people's food, who yet do not even

bend the knee before Thee, their God; but, like the Israelites in the wilderness, seem, by their indifference, to loathe this Bread of Heaven. I offer Thee, then, Thine own most precious blood, which Thou didst shed from the wound in Thy left foot, in reparation for this hateful coldness; and entering in spirit, within this same wound, I cry aloud in never-ending praise:

O Sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father.

PROFOUNDLY I adore Thee, my Jesus; I acknowledge Thy presence in this most holy Sacrament. By this act of adoration fain would I make amends for Thy people, so many of whom seem as though they knew Thee not; but, while they see Thee go to the poor sick, to be their strength in their great journey to eternity, leave Thee unescorted, and hardly give Thee even one outward sign of homage. I offer Thee, in reparation for this coldness, Thine own most precious blood, which Thou didst shed from the wound in Thy right foot, and entering therein, in spirit, again I cry ten thousand times:

O Sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father.

PROFOUNDLY I adore Thee, my Jesus, true bread of life eternal; and by this act of adoration I fain would make Thee compensation for all the wounds with which Thy Sacred Heart doth daily bleed to see the profanation of the churches wherein Thou dost vouchsafe to abide beneath the sacramental emblems, to receive the love and adoration of Thy people.

I offer Thee, in reparation for such great irreverence, Thine own most precious blood, which Thou didst shed from the wound in Thy left hand, and entering therein, in spirit, I say at every moment:

O Sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father.

PROFOUNDLY I adore Thee, my Jesus, living bread come down from Heaven; and by this act of adoration I fain would make amends for all the acts of irreverence which Thy people, day by day, commit in assisting at Holy Mass, wherein Thou dost renew, though bloodlessly, that self-same sacrifice which once Thou didst consummate on Calvary for our salvation. I offer Thee in

reparation for all this ingratitude, Thine own most precious blood, which Thou didst shed from the wound in Thy right hand; and entering therein, in spirit, I uplift my voice, and, together with Thy holy Angels, who stand around Thy Throne, I say:

O Sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father.

PROFOUNDLY I adore Thee, my Jesus, true victim of atonement for our sins; and I offer this act of adoration in compensation for the sacrilegious outrages which Thou dost receive from so many of Thy ungrateful people, who dare to draw nigh to Thee and to receive Thee in communion, with mortal sin upon their souls. In reparation for these hateful sacrileges, I offer Thee those last drops of Thy most precious blood which Thou didst shed from the wound in Thy most sacred side; and entering therein, in spirit, I adore Thee, I bless Thee, I love Thee, and, with all the holy souls who love Thee in the most Holy Sacrament. I exclaim:

O Sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father.

(The Sovereign Pontiff, Pius VII, by a rescript of the S. Congr. of Rites, Aug. 26, 1814, granted to all the faithful, every time that they shall say with devotion these acts of adoration and reparation, an indulgence of three hundred days.)



Litany for a Happy Death.

LORD JESUS, God of goodness, Father of mercies, I stand before Thee, with heart humbled, contrite, and full of compunction; to Thee I commend my last hour and all that awaits me after it.

When my feet, motionless, shall warn me that my course is well-nigh run,

Merciful Jesus, have pity upon me.

When my hands, trembling and benumbed, shall no more be able to clasp Thee crucified, and in spite of myself I am forced to let Thee fall upon my painful bed,

Merciful Jesus, have pity upon me.

When my eyes, dim and distorted at the dread of approaching death, shall fix on Thee their languid dying balls,

Merciful Jesus, have pity upon me.

When my lips, cold and quivering, shall say for the last time Thy most adorable Name,

Merciful Jesus, have pity upon me.

When my cheeks, pale and livid, inspire the bystanders with compassion and awe, and my hair, bathed in the sweat of death, stands up upon my head and declares my hour is come,

Merciful Jesus, have pity upon me.

When my ears, soon to be shut forever to the words of men shall be opened to hear Thy voice pronouncing the sentence by which my condition is to be irrevocably fixed for all eternity,

Merciful Jesus, have pity upon me.

When my imagination, preyed upon by horrible and fearful spectres, shall be drowned in mortal woe, and my spirit, stricken with the sight of my ill-doings and the fear of Thy justice, shall wrestle with the powers of darkness, striving to take from me the consoling sight of Thy mercies and to cast me down headlong into the pit of despair,

Merciful Jesus, have pity upon me.

When my weak heart, borne down with the pain of my disease, shall be overtaken with the horror of death, and be exhausted by the efforts it has made against the enemies of my salvation,

Merciful Jesus, have pity upon me.

When I shed my last tears, sign of my dissolution, do Thou receive them as an expiatory sacrifice, that so I may expire a victim of penance; then in that dread moment,

Merciful Jesus, have pity upon me.

When relatives and friends, compassing me round about, melt into tears at my sad fate, and invoke Thee in my behalf,

Merciful Jesus, have pity upon me.

When my senses are gone, and the world has vanished from my sight; and when in the anguish of my last agony and in the affright of death I groan,

Merciful Jesus, have pity upon me.

When my heart's last sobs shall force my soul to depart from my body, do Thou accept these sobs as the children of a holy impatience eager to come to Thee; and then do Thou,

Merciful Jesus, have pity upon me.

When my soul, long tarrying upon the brink of my lips, shall issue forever out of this world, and leave my body pale, cold, and lifeless, O do Thou accept this dissolution of my being as the homage which I render Thy divine majesty; and then do Thou,

Merciful Jesus, have pity upon me.

Last of all, when my soul shall appear before Thee, and for the first time see the immortal brightness of Thy majesty, O cast it not away from Thy presence, but vouchsafe to receive it into the loving bosom of Thy tender mercy, there forever to sing Thy praises, world without end.

Merciful Jesus, have pity upon me.

Prayer.

O GOD, who condemning all men at once to die, hast yet concealed from them the moment and the hour of their death; grant that I, passing all the days of my life in justice and in holiness, may be made worthy to depart out of this world in Thy holy love. Through the merits of our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost. Amen.



Vespers,

OR

THE EVENING OFFICE.

VESPERS may be regarded as an act of thanksgiving from the whole Church to God, in return for the benefits which she has received in the sacrifice of the morning. At this holy exercise, the Church militant and the Church triumphant unite to praise and bless the holy name of God, in union with Jesus Christ. The Holy Spirit Himself is the Author of the canticles which the Church sings. It is often in the transports which these divine hymns excite, that grace waits for us to enlighten us, warm and animate our fervor. Let us then be faithful to unite with the august Mary, the Angels, Prophets, Apostles, and the entire Church, in offering to the Lord this sacrifice of praise and this tribute of love.

FOR SUNDAYS.

Pater noster, etc.

Our Father, etc.

Ave Maria, etc.

Hail, Mary, etc.

DEUS, in adiutorium meum intende. **I**NCLINE unto my aid, O God!

R. Domine, ad adjuvandum me festina. *R.* O Lord, make haste to help me!

V. Gloria Patri, et Filio, et Spiritui Sancto. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Alleluia. *From Septuagesima Sunday till Holy Thursday:* Laus tibi, Domine, Rex æternæ gloriæ.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia. *From Septuagesima Sunday till Holy Thursday:* Praise be to Thee, O Lord! King of eternal glory.

Psalm 109.

DIXIT Dominus Domino meo: *
Sede a dextris meis:

Donec ponam inimicos tuos, * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus Sanctorum: * ex utero ante luciferum genui te.

THE Lord said to my Lord: Sit Thou at my right hand:

Until I make Thy enemies Thy foot-stool,

The Lord will send forth the sceptre of Thy power out of Sion: rule Thou in the midst of Thy enemies.

With Thee is the principality in the day of Thy strength; in the brightness of the Saints: from the womb before the day-star I begot Thee.

Juravit Dominus, et The Lord hath
non pœnitebit eum: * sworn, and He will not
Tu es sacerdos in repent: Thou art a
æternum secundum or- priest forever accord-
dinem Melchisedech. ing to the order of
Melchisedech.

Dominus a dextris The Lord at Thy
tuis, * confregit in die right hand hath broken
iræ suæ reges. kings in the day of
His wrath.

Judicabit in nationi- He shall judge
bus, implebit ruinas: among nations; He
* conquassabit capita shall fill ruins: He
in terra multorum. shall crush the heads
in the land of many.

De torrente in via He shall drink of
bibet: * propterea ex- the torrent in the way:
altabit caput. therefore shall He lift
up the head.

Gloria Patri, etc. Glory be to the
Father, etc.

Psalm 110.

CONFITEBOR **I** WILL praise
tibi, Domine, in Thee, O Lord!
toto corde meo: * in with my whole heart;
concilio justorum, et in the council of the
congregatione. just, and in the con-
gregation.

Magna opera Domi- Great are the works
ni: * exquisita in om- of the Lord; sought
nes voluntates ejus. out according to all
His wills.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

His work is His praise and magnificence: and His justice continueth forever and ever.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

He hath made a remembrance of His wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo:

He will be mindful forever of His covenant: He will show forth to His people the power of His works:

Ut det illis hæreditatem gentium: * opera manuum ejus, veritas et judicium.

That He may give them the inheritance of the Gentiles: the works of His hands are truth and judgment.

Fidelia omnia mandata ejus: confirmata in sæculum sæculi: * facta in veritate et æquitate.

All His commandments are faithful, confirmed forever and ever, made in truth and equity.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

He hath sent redemption to His people: He hath commanded His covenant forever.

Sanctum, et terribile nomen ejus: * initium sapientiæ timor Domi- ni.	Holy and terrible is His name: the fear of the Lord is the begin- ning of wisdom.
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Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæc- uli.	A good understand- ing to all that do it: His praise continueth forever and ever.
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Gloria Patri, etc.	Glory, etc.
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Psalm III.

B EATUS vir, qui timet Domi- num: * in mandatis ejus volet nimis.	B LESSED is the man that fear- eth the Lord: he shall delight exceedingly in His commandments.
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Potens in terra erit semen ejus: * genera- tio rectorum benedice- tur.	His seed shall be mighty upon earth: the generation of the righteous shall be blessed.
---	--

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.	Glory and wealth shall be in his house: and his justice re- maineth forever and ever.
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Exortum est in tene- bris lumen rectis: * misericors, et misera- tor, et justus.	To the righteous a light is risen up in darkness: He is merci- ful, and compassion- ate and just.
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Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur. * Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment; because he shall not be moved forever.

In memoria æterna erit justus: * ab auditione mala non timebit. The just shall be in everlasting remembrance: he shall not fear the evil hearing.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos. His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi, * cornu ejus exaltabitur in gloria. He hath distributed, he hath given to the poor; his justice remaineth forever and ever: his horn shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit. The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

Gloria Patri, etc.

Glory, etc.

Psalm 112.

LAUDATE pueri
Dominum: *

laudate nomen Domini.

Sit nomen Domini
benedictum, * ex hoc
nunc, et usque in sæcu-
lum.

PRAISE the
Lord, ye chil-
dren: praise ye the
name of the Lord.

Blessed be the name
of the Lord, from
henceforth now and
forever.

A solis ortu usque
ad occasum, * lauda-
bile nomen Domini.

From the rising of
the sun unto the go-
ing down of the same,
the name of the Lord
is worthy of praise.

Excelsus super om-
nes gentes Dominus, *
et super cœlos gloria
ejus.

The Lord is high
above all nations; and
His glory above the
heavens.

Quis sicut Dominus
Deus noster, qui in
altis habitat, * et hu-
milia respicit in cœlo
et in terra.

Who is as the Lord
our God, who dwelleth
on high, and looketh
down on the low
things in Heaven and
earth?

Suscitans a terra in-
opem, * et de stercore
erigens pauperem:

Raising up the needy
from the earth, and
lifting up the poor out
of the dunghill:

Ut collocet eum
cum principibus, * cum
principibus populi sui.

That He may place
him with princes, with
the princes of His peo-
ple.

Qui habitare facit

Who maketh the bar-

sterilem in domo, * ren woman to dwell in
matrem filiorum lætan- a house, the joyful
tem. mother of children.

Gloria Patri, etc.

Glory, etc.

Psalm 113.

IN exitu Israel de
Aegypto, * do-
mus Jacob de populo
barbaro.

WHEN Israel
went out of
Egypt, the house of
Jacob from a barbar-
ous people:

Facta est Judæa
sanctificatio ejus, * Is-
rael potestas ejus.

Judea was made His
sanctuary, Israel His
dominion.

Mare vidit, et fugit:
* Jordanis conversus
est retrorsum.

The sea saw, and
fled: Jordan was turn-
ed back.

Montes exultaverunt
ut arietes: * et colles
sicut agni ovium.

The mountains skip-
ped like rams, and the
hills like the lambs of
the flock.

Quid est tibi, mare,
quod fugisti: * et tu,
Jordanis, quia conver-
sus es retrorsum?

What ailed thee, O
thou sea! that thou
didst flee? and thou, O
Jordan! that thou wast
turned back?

Montes exultastis si-
cut arietes, * et colles
sicut agni ovium?

Ye mountains, that
ye skipped like rams;
and ye hills, like the
lambs of the flock?

A facie Domini mota
est terra, * a facie Dei
Jacob.

At the presence of
the Lord the earth was
moved, at the presence
of the God of Jacob:

Qui convertit petram Who turned the rock
in stagna aquarum, * into pools of waters,
et rupem in fontes and the stony hill into
aquarum. fountains of waters.

Non nobis Domine, Not to us, O Lord!
non nobis: * sed nomi- not to us; but to Thy
ni tuo da gloriam. name give glory.

Super misericordia For Thy mercy, and
tua, et veritate tua; * for Thy truth's sake:
nequando dicant gen- lest the Gentiles should
tes, Ubi est Deus say: Where is their
eorum? God?

Deus autem noster But our God is in
in cœlo: * omnia quæ- Heaven; He hath done
cumque voluit, fecit. all things whatsoever
He would.

Simulacra gentium The idols of the
argentum et aurum, * Gentiles are silver
opera manuum homi- and gold, the works of
num. the hands of men.

Os habent, et non They have mouths,
loquentur: * oculos and speak not; they
habent, et non vide- have eyes, and see not.
bunt.

Aures habent, et They have ears, and
non audient; * nares hear not: they have
habent, et non odora- noses, and smell not.
bunt.

Manus habent, et They have hands,
non palpabunt: pedes and feel not: they
habent, et non ambu- have feet, and walk

labunt: * non clamabunt in gutture suo. not: neither shall they cry out through their throat.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis. Let them that make them become like unto them, and all such as trust in them.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est. The house of Israel hath hoped in the Lord: He is their helper and their protector.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est. The house of Aaron hath hoped in the Lord: He is their helper and their protector.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est. They that fear the Lord have hoped in the Lord: He is their helper and their protector.

Dominus memor fuit nostri; * et benedixit nobis. The Lord hath been mindful of us, and hath blessed us.

Benedixit domui Israel: * benedixit domui Aaron. He hath blessed the house of Israel; He hath blessed the house of Aaron.

Benedixit omnibus, qui timent Dominum, * pusillis cum majoribus. He hath blessed all that fear the Lord, both little and great.

Adjiciat Dominus May the Lord add
super vos; super vos, blessings upon you;
et super filios vestros. upon you, and upon
your children.

Benedicti vos a Do- Blessed be you of
mino * qui fecit cœlum the Lord, who made
et terram. Heaven and earth.

Cœlum cœli Domi- The Heaven of hea-
no; * terram autem vens is the Lord's; but
dedit filiis hominum. the earth He hath
given to the children
of men.

Non mortui lauda- The dead shall not
bunt te, Domine: * praise Thee, O Lord!
neque omnes, qui de- nor any of them that
scendunt in infernum. go down to hell.

Sed nos qui vivimus, But we that live
benedicimus Domino, * bless the Lord, from
ex hoc nunc et usque this time now and for-
in sæculum. ever.

Gloria Patri, etc. Glory, etc.

*The following Psalm is sung on sundry festivals, in
place of the foregoing:*

Psalm 116.

LAUDATE Dom- **O** PRAISE the
inum omnes Lord! all ye na-
gentes: * laudate eum tions: praise Him, all
omnes populi. ye people.

Quoniam confirmata For His mercy is
est super nos miseri- confirmed upon us:
cordia ejus: * et veri- and the truth of the

tas Domini manet in Lord remaineth for-
æternum. ever.

Gloria Patri, etc.

Glory, etc.

CAPITULUM, 2 Cor. i.

BENEDICTUS **B**LESSED be the
Deus et Pater God and Father
Domini nostri Jesu of our Lord Jesus
Christi, Pater miseri- Christ, the Father of
cordiarum, et Deus to- mercies, and the God
tius consolationis, qui of all comfort, who
consolatur nos in omni comforteth us in all
tribulatione nostra. our tribulation.

R. Deo gratias.

R. Thanks be to
God.

THE HYMN.

LUCIS Creator **F**A T H E R of
optime, Lights, by
whom each day
Lucem dierum profer- Is kindled out of
ens, night,
Primordiis lucis novæ, Who, when the hea-
vens were made,
didst lay
Mundi parans origi- Their rudiments in
nem light;
Qui mane junctum Thou who didst bind
vesperi, and blend in one
Diem vocari præcipis: The glistening morn
and evening pale,

VESPERS.

Illabitur tetrum chaos,	Hear Thou our plaint, when light is gone,
Audi preces cum fletibus.	And lawlessness and strife prevail.
Ne mens gravata crimine,	Hear, lest the whelm- ing weight of crime
Vitæ sit exul munere,	Wreck us with life in view;
Dum nil perenne cogitat,	Lest thoughts and schemes of sense and time
Seseque culpis illigat.	Earn us a sinner's due.
Cœleste pulset ostium,	So may we knock at Heaven's door,
Vitale tollat præmium:	And strive the im- mortal prize to win,
Vitemus omne noxium:	Continually and ever- more
Purgemus omne pessimum.	Guarded without, and pure within.
Præsta, Pater, piissime,	Grant this, O Father, Only Son,
Patrique compar Unice,	And Spirit, God of grace,
Cum Spiritu Paraclito,	To whom all worship shall be done
Regnans per omne sæculum. Amen.	In every time and place. Amen.

V. Dirigatur, Domine, oratio mea.

R. Sicut incensum in conspectu tuo.

V. May my prayer, O Lord, be directed,

R. As incense in Thy sight.

Then follows the Magnificat, see page 269.

Then follows the prayer, which is different every Sunday.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Pater noster, etc.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Our Father, etc.

When Complin is not said immediately after Vespers, after the verse, Fidelium animæ, and the Pater noster, is said:

V. Dominus det nobis suam pacem.

R. Et vitam æternam. Amen.

V. Our Lord grant us His peace.

R. And life everlasting. Amen.

Then is said one of the following anthems, according to the time:

The Anthem, from the first Sunday of Advent till the Purification, inclusive.

ALMA Redemptoris mater, quæ pervia cœli,

Porta manes, et stella maris, succurre cadenti.

Surgere qui curat populo; tu quæ genuisti,

Natura mirante, tuum sanctum genitorem,

Virgo prius ac posterius: Gabrielis ab ore,

Sumens illud Ave, peccatorum miserere.

OTHER of Christ, hear thou thy people's cry,

Star of the deep, and portal of the sky!

Mother of Him who thee from nothing made,

Sinking we strive, and call to thee for aid:

Oh, by that joy which Gabriel brought to thee,

Thou Virgin first and last, let us thy mercy see.

In Advent.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

V. The angel of the Lord declared unto Mary.

R. And she conceived by the Holy Ghost.

Oremus.

Let us pray.

GRATIAM tuam quæsumus, Domine, mentibus nos-

POUR forth, we beseech Thee, O Lord, Thy grace in

tris infunde; ut qui, to our hearts, that we,
 angelo nuntiante, Chris- to whom the incarna-
 ti, Filii tui incarna- tion of Christ Thy Son
 tionem cognovimus, has been made known
 per passionem ejus et by the message of an
 crucem, ad resurrec- angel, may, by His
 tionis gloriam perdu- passion and cross, be
 camur. Per eundem brought to the glory
 Christum, Dominum of His resurrection;
 nostrum. through the same
 Christ, our Lord.

R. Amen.

R. Amen.

From Christmas Day to the Purification.

V. Post partum V. After childbirth
 virgo inviolata per- thou didst remain an
 mansisti. inviolate virgin.

R. Dei genitrix! in- R. Mother of God!
 tercede pro nobis. make intercession for
 us.

Oremus.

Let us pray.

DEUS, qui salu- **O** GOD, who, by
 tis æternæ, beatæ the fruitful vir-
 Mariæ virginitate ginity of the Blessed
 fecunda, humano gen- Virgin Mary, hast
 eri præmia præstitisti; given to mankind the
 tribue, quæsumus, ut rewards of eternal sal-
 ipsam pro nobis inter- vation; grant, we be-
 cedere sentiamus, per seech Thee, that we
 quam meruimus aucto- may be sensible of the

rem vitæ	suscipere	benefits of her inter-
Dominum	nostrum	cession, by whom we
Jesum Christum	Filium	have received the Au-
tuum. Amen.		thor of life, our Lord
		Jesus Christ, Thy Son.
		Amen.

Divinum, etc.

May the, etc.

From the Purification till Easter.

AVE Regina cœ-
lorum,

HAIL, Mary, queen
of heavenly
spheres,

Ave domina angelo-
rum,

Hail, whom the angel-
ic host reveres.

Salve radix, salve por-
ta,

Hail, fruitful root,
hail, sacred gate,

Ex qua mundo lux est
orta.

Whence the world's
light derives its date.

Gaude virgo gloriosa,

O glorious maid, with
beauty bless'd!

Super omnes speciosa.

May joys eternal fill
thy breast.

Vale o valde decora.

Thus crown'd with
beauty and with joy,

Et pro nobis Christum
exora.

Thy prayers with
Christ for us em-
ploy.

V. Dignare me lau-
dare te, Virgo sacrata.

V. Vouchsafe, O
sacred Virgin! to ac-
cept my praises.

R. Da mihi virtu-
tem contra hostes tuos.

R. Give me power
against thy enemies.

*Oremus.**Let us pray.*

CONCEDE, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum.

R. Amen.

GRANT us, O merciful God! strength against all our weakness; that we, who celebrate the memory of the holy Mother of God, may, by the help of her intercession, rise again from our iniquities: Through the same Christ, our Lord.

R. Amen.

From Easter until Trinity.

REGINA cœli lætare, Alleluia;

Quia quem meruisti portare, Alleluia.

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

O QUEEN of Heaven! rejoice, Alleluia;

For He whom thou didst deserve to bear, Alleluia;

Is risen again, as he said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary! Alleluia.

R. Because our Lord is truly risen, Alleluia.

Oremus.

Let us pray.

DEUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es; præsta, quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

O GOD! who by the resurrection of Thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy; grant, we beseech Thee, that by the Virgin Mary, His Mother, we may receive the joys of eternal life: Through the same Christ, our Lord.

R. Amen.

R. Amen.

From Trinity Sunday till Advent.

SALVE, Regina, mater misericordiæ, vita, dulcedo, et spes nostra, salve.

HAIL, O Queen, O Mother of mercy! hail, our life, our comfort, and our hope.

Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Come, then, our advocate, and look upon us with those, thy pitying eyes.

Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende:

O clemens! O pia!
O dulcis Virgo Maria!

V. Ora pro nobis,
sancta Dei genitrix!

R. Ut digni efficiamur
promissionibus Christi.

Oremus.

OMNIPOTENS sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante, præparasti; da, ut cujus commemoratione lætatur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

R. Amen.

And after this, our banishment, show us Jesus, the blessed fruit of thy womb.

O merciful! O pious!
O sweet Virgin Mary!

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ!

Let us pray.

ALMIGHTY and eternal God! who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for Thy Son; grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death. Through the same Christ, our Lord.

R. Amen.

THE MAGNIFICAT, OR THE CANTICLE OF THE
BLESSED VIRGIN.

MAGNIFICAT *
anima mea Dom-
inum.

MY soul doth
magnify the
Lord.

Et exultavit spiritus
meus * in Deo salutari
meo.

And my spirit hath
rejoiced in God my
Saviour.

Quia respexit humil-
itatem ancillæ suæ, *
ecce enim ex hoc bea-
tam me dicent omnes
generationes.

Because He hath re-
garded the humility of
His handmaid: for,
behold from hence-
forth all generations
shall call me blessed.

Quia fecit mihi mag-
na qui potens est; *
et sanctum nomen ejus.

For He that is
mighty hath done great
things to me: and holy
is His name.

Et misericordia ejus
a progenie in progen-
ies, * timentibus eum.

And His mercy is
from generation to
generation, to them
that fear Him.

Fecit potentiam in
brachio suo: * disper-
sit superbos mente cor-
dis sui.

He hath showed
might in His arm:
He hath scattered the
proud in the conceit of
their heart.

Deposuit potentes de
sede: * et exaltavit hu-
miles.

He hath put down
the mighty from their
seat, and hath exalted
the humble.

Esurientes implevit
bonis: * et divites di-
misit inanes.

He hath filled the
hungry with good
things: and the rich
He hath sent away
empty.

Suscepit Israel puer-
um suum; * recorda-
tus misericordiæ suæ.

He hath received Is-
rael His servant, be-
ing mindful of His
mercy.

Sicut locutus est ad
patres nostros; * Abra-
ham et semini ejus in
sæcula.

As He spoke to our
fathers, to Abraham.
and to His seed for-
ever.

Gloria Patri, etc.

Glory, etc.

Psalm 129.

DE profundis clam-
avi ad te, Dom-
ine: * Domine, ex-
audi vocem meam.

OUT of the depths
I have cried to
Thee, O Lord! Lord,
hear my voice.

Fiant aures tuæ in-
tendentes, * in vocem
deprecationis meæ.

Let Thy ears be at-
tentive to the voice of
my supplication.

Si iniquitates obser-
vaveris Domine: *
Domine, quis sustine-
bit?

If Thou, O Lord!
wilt mark iniquities,
Lord, who shall
stand?

Quia apud te propi-
tatio est: * et propter
legem tuam sustinui te,
Domine.

For with Thee there
is merciful forgive-
ness: and by reason of
Thy law, I have wait-
ed for Thee, O Lord!

Sustinuit anima mea
in verbo ejus: * spera-
vit anima mea in
Domino.

My soul hath relied
on His word: my soul
hath hoped in the
Lord.

A custodia matutina
usque ad noctem, *
speret Israel in Domi-
no.

From 'the morning
watch even until night,
let Israel hope in the
Lord.

Quia 'apud Domi-
num misericordia, * et
copiosa apud eum re-
demptio.

Because with the
Lord there is mercy:
and with Him plenti-
ful redemption.

Et ipse redimet Is-
rael, * ex omnibus ini-
quitatibus ejus.

And He shall re-
deem Israel from all
his iniquities.

Gloria Patri, etc.

Glory, etc.



Benediction of the Blessed Sacrament.

THE Benediction of the Blessed Sacrament is a rite in which Jesus, in the sacrament of His love, is not only exposed to the adoration of the faithful, but in which He, present in that sacrament, is implored to bless the faithful present before the altar. In the language of theologians, it is not the priest who blesses the people with the sacrament, but Jesus Himself, in the sacrament, who bestows His benediction upon us.

Vested in surplice and cope, the priest goes up to the altar, while the choir intone the "O salutaris Hostia"; and opening the tabernacle, he kneels, and taking out a consecrated Host, inclosed in a kind of locket, called a *luna*, with a crystal on each side, places this in the centre of the Monstrance or Ostensorium—a stand of gold or silver, with rays like a sun. He then descends to the foot of the altar, and puts incense into the censer; kneeling again, he receives it from the hand of the censer-bearer, and incenses the adorable Host. When the choir chant the second line of the "Tantum ergo," all bow humbly down, and then, or during the "Genitori," the priest again incenses the Blessed Sacrament.

As soon as the choir has ended the hymn, the priest chants the versicle; and when they have responded, chants the prayer of the Blessed Sacrament, and sometimes another prayer. He then kneels again, and a

veil is thrown around his shoulders, after which he ascends again to the altar, and, making a genuflexion, takes the Monstrance, and, turning to the people, gives the benediction in silence, making the sign of the cross once over the kneeling congregation.

Replacing the Host in the tabernacle, he descends; and preceded by his assistants, retires, while the choir chants the psalm "Laudate Dominum omnes gentes," or some other permitted by the usage of the place.

During this consoling ceremony, the devout Catholic may either join in the chant of the choir, or pour out his soul in aspirations of love, adoration, gratitude, petition, or contrition to the sacred heart of Jesus, thus humbled for our love. We add a prayer, which may serve, at least in times of dryness, or when the heart does not prompt the effusions which we feel due.

While the Priest ascends to the Altar, the Choir sings:

O SALUTARIS
Hostia,
Quæ cœli pandis
ostium:

Bella premunt hostilia,

Da robur, fer auxilium.

Uni trinoque Domino

Sit sempiterna gloria,

Qui vitam sine termino,

Nobis donet in patria.

O SAVING Victim!
opening wide
The gate of Heaven
to man below!

Our foes press on from
every side;

Thine aid supply, Thy
strength bestow.

To Thy great Name be
endless praise,

Immortal Godhead! One
in Three!

Oh, grant us endless
length of days,

In our true native land,
with Thee!

Then follows, unless already chanted, the Anthem of the Blessed Virgin, or some other hymn. After which the Choir begins the

TANTUM ergo Sac-
ramentum,
Veneremur cernui;

DOWN in adoration
falling,
Lo! the sacred
Host we hail.

Et antiquum documentum	Lo! o'er ancient forms de-
	parting,
Novo cedat ritui;	Newer rites of grace
	prevail;
Præstet fides supplemen-	Faith, for all defects sup-
tum,	plying,
Sensuum defectui.	Where the feeble senses
	fail.

Genitori, Genitoque	To the Everlasting Father,
Laus et jubilatio;	And the Son who reigns
	on high,
Salus, honor, virtus, quo-	With the Holy Ghost pro-
que,	ceeding
Sit et benedictio:	Forth from each eter-
	nally,
Procedenti ab utroque	Be salvation, honor, bless-
	ing,
Compar sit laudatio.	Might, and endless maj-
	esty.

V. Panem de cœlo	V. Thou hast given
præstitisti eis. Alle-	them bread from
luia.	heaven. <i>Alleluia.</i>

R. Omne delecta-	R. Having met
mentum in se habentem. Alleluia.	every delight. <i>Alleluia.</i>

Oremus.

Let us pray.

D EUS qui nobis,	O GOD, who, in
sub sacramento	this wonderful
mirabili, passionis tuæ	sacrament hast left us
memoriam reliquisti;	a perpetual memorial
tribue, quæsumus, ita	of Thy passion; grant
nos corporis et san-	us, we beseech Thee,
guinis tui sacra mys-	so to reverence the sa-
teria venerari ut re-	cred mysteries of Thy

demptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, etc.

body and blood; as in our souls to be always sensible of the redemption Thou hast purchased for us. Who livest and reignest, one God, world without end. Amen.

THE DIVINE PRAISES.

Blessed Be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the most holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

One year—every time.

Two years, when said publicly after Mass or Benediction.

Plenary, once a month.

(Leo XIII, Feb. 2, 1897.)

PRAYER AT BENEDICTION.

DIVINE Saviour of our souls, Who hast vouchsafed to leave Thy precious body, and precious blood, in the most holy sacrament of the altar, I adore Thee with profound respect: I thank Thee most humbly for all the graces that Thou givest us; and, as Thou art the source of all blessings, I conjure Thee to pour them forth this day on me, and on those for whom I intend to pray.

But that nothing may arrest the course of Thy benedictions, take from my heart all that displeases Thee, O my God! pardon my sins: I sincerely detest them for Thy sake; purify my heart; sanctify my soul; bless me, my God, with a benediction like that which Thou didst bestow on Thy disciples when ascending to Heaven. Bless me with a benediction that may change me; consecrate me, and unite me completely to Thee; that may fill me with Thy Spirit, and may be even in this life a pledge of the blessing which Thou hast prepared for Thy elect.

ASPIRATIONS.

O Sacrament most holy! O Sacrament divine!
All praise and thanksgiving be every moment
Thine.

May we forever adore the Most Holy Sacrament!

HYMN IN PRAISE OF JESUS IN THE BLESSED
SACRAMENT.

<p>PANGE lingua glori- osi Corporis mysterium, Sanguinisque pretiosi, Quem in mundi pretium Fructus ventris generosi Rex effudit gentium.</p> <p>Nobis datus, nobis natus Ex intacta Virgine, Et in mundo conversatus, Sparso verbi semine. Sui moras incolatus, Miro clausit ordine.</p> <p>In supremæ nocte cœnæ, Recumbens cum fratri- bus, Observata lege plene Cibis in legalibus, Cibum turbæ duodenæ Se dat suis manibus.</p>	<p>SING, my tongue, the Saviour's glory; Of His flesh the mystery sing: Of the blood, all price ex- ceeding, Shed by our immortal King, Destined, for the world's redemption, From a noble womb to spring.</p> <p>Of a pure and spotless Virgin Born for us on earth below, He, as Man with man conversing, Stay'd, the seeds of truth to sow; Then He closed, in sol- emn order, Wondrously His life of woe.</p> <p>On the night of that last supper, Seated with His chosen band, He, the Paschal Victim eating, First fulfils the law's command. Then, as food to all His brethren, Gives Himself with His own hand.</p>
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Verbum caro, panem verum	Word made flesh, the bread of nature
Verbo carnem efficit:	By His word to flesh He turns;
Fitque sanguis Christi me- rum:	Wine into His blood He changes.
Et si sensus deficit,	What though sense no change discerns?
Ad firmandum cor sincer- um	Only be the heart in ear- nest,
Sola fides sufficit.	Faith her lesson quickly learns.
Tantum ergo sacramen- tum	Down in adoration falling,
Veneremur cernui:	Lo, the sacred Host we hail,
Et antiquum documentum	Lo, o'er ancient forms de- parting,
Novo cedat ritui:	Newer rites of grace prevail;
Præstet fides supplemen- tum	Faith for all defects sup- plying,
Sensuum defectui.	Where the feeble senses fail.
Genitori, Genitoque	To the everlasting Father,
Laus et jubilatio,	And the Son who reigns on high,
Salus, honor, virtus quo- que	With the Holy Ghost pro- ceeding
Sit et benedictio:	Forth from each eter- nally,
Procedenti ab utroque	Be salvation, honor, bless- ing,
Compar sit laudatio.	Might, and endless maj- esty.

Hymns.

HYMN OF THANKSGIVING.

GE Deum laudamus: * te
D o m i n u m
confitemur.

WE praise Thee,
O God! we
acknowledge
Thee to be our
Lord.

Te æternum Patrem, * All the earth worships
omnis terra veneratur. Thee, the Father
everlasting.

Tibi omnes Angeli: To Thee all the An-
tibi cœli, et univer- gels cry aloud; the
sæ potestates: Heavens, and all the
heavenly powers:

Tibi Cherubim et Seraphim * incessabili
voce proclamant. To Thee the Cheru-
bim and Seraphim
continually do cry,

S a n c t u s, S a n c t u s, Holy, Holy, Holy,
Sanctus, * Dominus Lord God of Sa-
Deus Sabaoth. baoth.

Pleni sunt cœli et Heaven and earth are
terra * majestatis full of the majesty
gloriæ tuæ. of Thy glory.

- | | |
|---|---|
| Te gloriosus * Apostolorum chorus: | The glorious choir of the Apostles praise Thee; |
| Te Prophetarum * laudabilis numerus: | The admirable company of the Prophets praise Thee; |
| Te Martyrum candidatus * laudat exercitus: | The noble army of the Martyrs praise Thee. |
| Te per orbem terrarum * sancta confitur Ecclesia. | The holy Church throughout the world acknowledge Thee. |
| Patrem * immensæ majestatis; | The Father of infinite majesty; |
| Venerandum tuum verum * et unicum Filium, | Thy adorable, true, and only Son; |
| Sanctum quoque * Paraclitum Spiritum. | Also, the Holy Ghost, the Comforter. |
| Tu Rex gloriæ, * Christe. | Thou, O Christ! art the King of Glory. |
| Tu Patris * sempiternus es Filius. | Thou art the everlasting Son of the Father. |
| Tu, ad liberandum suscepturus hominem, * non horruisti Virginis uterum. | When Thou tookest upon Thee to deliver man, Thou didst not disdain the Virgin's womb. |
| Tu, devicto mortis aculeo, * aperuisti cre- | Having overcome the sting of death, Thou |

- dentibus regna cœlo-
rum. didst open the King-
dom of Heaven to
all believers.
- Tu ad dexteram Dei Thou sittest at the
sedes * in gloria Pa-
tris. right hand of God,
in the glory of the
Father.
- Judex crederis * esse We believe that Thou
venturus. shalt come to be our
Judge.
- Te ergo quæsumus, We therefore pray
tuis famulis sub-
veni, * quos pretioso Thee to help Thy
sanguine redemisti. servants, whom Thou
hast redeemed with
Thy precious blood.
- Æterna fac cum Make them to be num-
sanctis tuis * in glo-
ria numerari. bered with Thy
Saints in glory ever-
lasting.
- Salvum fac populum Save Thy people, O
tuum, Domine, * et Lord! and bless Thy
benedic hæreditati inheritance.
tuæ.
- Et rege eos et extolle Govern them, and
illos * usque in æter-
num. raise them up for-
ever.
- Per singulos dies, * Every day we bless
benedicimus te. Thee.
- Et laudamus nomen And we praise Thy
tuum in sæculum * name forever and
et in sæculum sæculi. ever.

Dignare, Domine, die isto * sine peccato nos custodire. Vouchsafe, O Lord! this day, to keep us without sin.

Miserere nostri Domine, * miserere nostri. Have mercy on us, O Lord! have mercy on us.

Fiat misericordia tua, Domine, super nos: * quemadmodum speravimus in te. Let Thy mercy, O Lord, be upon us, as we have hoped in Thee;

In te, Domine, speravi, * non confundar in æternum. In Thee, O Lord, I have hoped; let me never be confounded.

V. Benedicamus Patrem, et Filium, cum sancto Spiritu. V. Let us bless the Father, the Son, and the Holy Ghost.

R. Laudemus et superexaltemus eum in sæcula. R. Let us praise and extol Him forever.

Oremus.

Let us pray.

DEUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata

O GOD, whose mercies are without number, and the treasure of whose goodness is infinite; we give Thee thanks for the blessings Thou hast bestowed on us: always beseeching Thy divine Majesty, that,

concedis, eosdem non as Thou grantest what
 deserens, ad præmia we ask, so Thou
 futura disponas. Per wouldst continuë Thy
 Dominum nostrum. favors to us, in such a
 manner that by them
 we may be prepared
 for receiving the re-
 wards of eternal hap-
 piness. Through Christ
 our Lord. Amen.

STABAT MATER.

S TABAT MATER do- lorosa Juxta crucem lac- rymosa, Dum pendebat Filius,	A T the cross her sta- tion keeping, Stood the mournful Mother weeping, Close to Jesus to the last.
Cujus animam gementem,	Through her heart His sorrow sharing,
Contristatam, et dolentem,	All His bitter anguish bearing,
Pertransivit gladius.	Now at length the sword has pass'd.
O quam tristis et afflicta	Oh, how sad and sore dis- tress'd
Fuit illa benedicta	Was that Mother highly blest
Mater Unigeniti.	Of the sole-begotten One!
Quæ mœrebat, et dolebat,	Christ above in torment hangs
Pia Mater, dum videbat	She beneath beholds the pangs
Nati pœnas inclyti.	Of her dying glorious Son.

Quis est homo qui non fleret,	Is there one who would not weep
Matrem Christi si videret	Whelm'd in miseries so deep
In tanto supplicio?	Christ's dear Mother to behold?
Quis non posset contris- tari,	Can the human heart re- frain
Christi Matrem contem- plari	From partaking in her pain,
Dolentem cum Filio?	In that Mother's pain untold?
Pro peccatis suæ gentis	Bruised, derided, cursed, defiled,
Vidit Jesum in tormentis,	She beheld her tender Child
Et flagellis subditum.	All with bloody scourges rent;
Vidit suum dulcem Na- tum,	For the sins of His own nation,
Moriendo desolatum	Saw Him hang in desola- tion,
Dum emisit spiritum.	Till His Spirit forth He sent.
Eia Mater, fons amoris,	O thou Mother, fount of love,
Me sentire vim doloris	Touch my spirit from above;
Fac, ut tecum lugeam.	Make my heart with thine accord;
Fac ut ardeat cor meum	Make me feel as thou hast felt;
In amando Christum Deum,	Make my soul to glow and melt
Ut sibi complaceam.	With the love of Christ my Lord.
Sancta Mater, istud agas,	Holy Mother, pierce me through;

Crucifixi fige plagas,	In my heart each wound renew
Cordi meo valide.	Of my Saviour crucified.
Tui nati vulnerati,	Let me share with thee His pain,
Tam dignati pro me pati,	Who for all my sins was slain,
Pœnas mecum divide.	Who for me in tor- ments died.
Fac me tecum pie flere,	Let me mingle tears with thee,
Crucifixo condolere,	Mourning Him who died for me,
Donec ego vixero.	All the days that I may live,
Juxta crucem tecum stare,	By the cross with thee to stay,
Et me tibi sociare	There with thee to weep and pray,
In planctu desidero.	Is all I ask of thee to give.
Virgo virginum præclara,	Virgin of all virgins best,
Mihi jam non sis amara;	Listen to my fond request;
Fac me tecum plangere.	Let me share thy grief divine;
Fac ut portem Christi	Let me, to my latest mortem,
Passionis fac consortem,	In my body bear the death Of that dying Son of thine.
Et plagas recolere.	
Fac me plagis vulnerari,	Wounded with His every wound,
Fac me cruce inebriari,	Steep my soul till it hath swoon'd
Et cruore Filii.	In His very blood away.
Flammis ne urar succen- sus,	Be to me, O Virgin. nigh,

Per te, Virgo, sim defen-	Lest in flames I burn and
sus	die,
In die judicii.	In His awful judgment
	day.

Christe, cum sit hinc	Christ, when Thou shalt
exire	call me hence,
Da per Matrem me venire	Be Thy Mother my de-
	fence,
Ad palmam victoriæ.	Be Thy cross my vic-
	tory.
Quando corpus morietur	While my body here de-
	cays,
Fac ut animæ donetur	May my soul Thy good-
	ness praise,
Paradisi gloria.	Safe in paradise with
	Thee.

Amen.

Amen.



The Holy Hour,

IN the year 1674, and probably on the Friday within the Octave of the Feast of Corpus Christi, our Blessed Lord appeared to Saint Margaret Mary.

He asked that some chosen souls should come and supply at the foot of the altar for those that do not love him. Saint Margaret Mary pleaded her powerlessness to get them.

"Fear nothing," said Jesus; "I shall be thy strength. Listen only to what I desire of thee to prepare them for the accomplishment of My designs."

Then our Blessed Lord asked two things of her:

Firstly—To communicate every first Friday of each month in the spirit of reparation;

Secondly—To rise between eleven o'clock and midnight on the night between Thursday and Friday of every week, and to lie prostrate, for an hour, with her face to the ground, in expiation of the sins of men, and to console

His Heart for the general desertion to which the weakness of the Apostles in the Garden of Olives had been only a slight prelude.

The "Holy Hour" can be made privately or in common with others. It is usually divided into four quarter-hours. Where possible, it is useful to have a "quarter-chiming" clock near the altar to indicate the beginning, division, and termination of the "Holy Hour." The manner of spending the "Holy Hour" varies, according to individual devotion.

1. Members of the "Apostleship" may gain a Plenary Indulgence every Thursday and Friday by making the "Holy Hour." The Indulgence is applicable to the Souls in Purgatory. The Communion may be made on Thursday or Friday.

2. For others—Plenary to all who, on Holy Thursday, either in public or in private, shall, for one hour, practice some devotion in remembrance of the institution of the Most Holy Eucharist; Confession and Communion on that day or some day in the following week.—Plenary, on the same conditions, on the Feast of Corpus Christi.

3. Three hundred days, on any other Thursday. (Pius IX, June 18, 1876.)



Devotions to the Sacred Heart.

THE FIRST CONSECRATION TO THE SACRED
HEART OF JESUS,

Composed by Saint Margaret Mary.

I, N. N., give and consecrate to the Heart of our Lord Jesus Christ, my life, my actions, my pains, my sufferings; and I desire to employ henceforth all the faculties of my being to honor, love and glorify this Divine Heart.

It is my irrevocable wish to belong entirely to the Heart of Jesus, to do all through love for this Divine Heart, and renounce all that could displease it.

O Sacred Heart of Jesus, I choose Thee, then, for the sole object of my love, the Protector of my life, the Pledge of my salvation, the Remedy of my weakness and inconstancy, the Repairer of all the faults of my life, and my assured Refuge at the hour of death.

Heart of Goodness, defend me from the just anger of God, Thy Father. Heart of Love, I

place all my confidence in Thee, because I fear everything from my own malice and weakness, whilst I hope everything from Thy infinite Goodness.

Destroy within me all that may displease or resist Thee. May Thy pure love be so deeply imprinted in my heart, that I may never forget Thee, nor be separated from Thee.

I conjure Thee, O Jesus, in Thy infinite Goodness, to inscribe my name in Thy Divine Heart, because I desire that, henceforth, my happiness and glory may be to live and die as Thy devoted slave. Amen.

O JESUS, may Thy Sacred Heart, wounded with love for me, be the first refuge of my soul when it shall leave my body, and there, in the abyss of Thy mercy, may all my sins be consumed and destroyed forever. Amen.

Act of Consecration.

Prescribed by the Holy Father, Leo XIII, May 25, 1899.

O SWEETEST Jesus, Redeemer of mankind, look down upon us, prostrate before Thine Altar. We are Thine, and Thine we would ever be. But that we may be more closely united to Thee, behold each one of us today freely consecrates himself to Thy Sacred Heart. Many, alas! have never known Thee; many, despising Thy precepts, have rejected Thee. Have mercy on them all, most loving Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faith-

ful, who have never departed from Thee, but also of the prodigal sons, who have abandoned Thee; grant that they quickly return to their Father's house, lest they perish of misery and hunger. Be Thou King of them who are deceived by false opinions, or separated by discord. Call them back to the haven of truth, and to the unity of faith, that there may soon be one fold, and one shepherd. And, lastly, be Thou King of all those who live in the old superstition of the heathens. Refuse not to rescue them from darkness and bring them into the light and the kingdom of God. Grant, O Lord, safety and well secured liberty to Thy Church; grant to all peoples order and tranquility, and make one voice resound over all the earth, from pole to pole. Praise to the Divine Heart that wrought man's salvation; to it be honor and glory forever. Amen.

An Act of Consecration.

O MOST amiable Heart of my divine Redeemer! considering Thy infinite love for all men, and for me in particular; in view of the oppressing grief and other pains Thou hast endured for my sins; in view of the most precious blood Thou hast been pleased to shed for my redemption; in view of the excessive love Thou hast shown us in the institution of the most blessed Sacrament of the Altar; and in view of those infinite perfections, which make Thee so amiable: I, N., do this day consecrate myself to Thee without reserve, for the

remainder of my life: I consecrate to Thee my body, my soul, my thoughts, my desires, my words, my actions, and my sufferings, desiring thereby to contribute to Thy greater glory. In particular, I consecrate to Thee my heart with all its motions, desiring it may love Thee alone, rejoice in Thee alone, and breathe for Thee alone. Receive it, then, O divine Heart of Jesus! purify it, sanctify it, and inflame it with Thy most pure love, that it may no longer act but by the motion of Thy love; nor suffer, but for Thy love; grieve only because it loves Thee so little; find its only joy in Thy love; desire nothing but a continual increase of that love; and fear nothing but the extinction, or even a diminution of that love. In a word, make my heart like to Thee; that by Thee, with Thee, and in Thee, it may eternally love the Father, the Son and the Holy Ghost. Amen.

Reparation of Honor to the Sacred Heart.

O MOST amiable and adorable Heart, centre of all hearts, glowing with charity, and inflamed with zeal for the interest of Thy Father, and the salvation of mankind! O Heart, ever sensible of our misery and ever ready to redress our evils; the real victim of love in the holy Eucharist, and a propitiatory sacrifice for the sins of men! Seeing that the generality of Christians make no other return for these Thy mercies than contempt of Thy favors, forgetfulness of their own obligation, and ingratitude to the best of Benefactors, is it not just that we, Thy servants, penetrated

with the deepest sense of the like indignities, should enter upon a due and satisfactory reparation of honor to Thy most sacred majesty? Prostrate, therefore, in body, and humbled in mind, before Heaven and earth we solemnly declare our utter detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on Thy tender Heart; insufferable the weight of our iniquities, which pressed Thy face to the earth in the garden of Olives; and insurmountable Thy anguish, when, expiring with love, grief, and agony, on Mount Calvary, with Thy last breath Thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer! and would most willingly redress these Thy sufferings by our own, or share with Thee in Thine.

O merciful Jesus, ever present on our altars, and with a heart open to receive all who "labor and are burdened"; O adorable Heart, source of true contrition! impart to our hearts the true spirit of penance and to our eyes a fountain of tears, that we may bewail and wash off our sins, and those of the world. Pardon, divine Jesus! all the injuries, reproaches, and outrages done Thee, through the course of Thy holy life and bitter passion: pardon all the impieties, irreverences, and sacrileges which have been committed against Thee in the Sacrament of the Eucharist, from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offer-

ing in Thy sight, and in requital for the benefits we daily receive from the altar, on which Thou art a living and continual sacrifice, and in union with that bloody Holocaust Thou didst present to Thy eternal Father on Mount Calvary from the cross.

Sweet Jesus! give Thy blessing to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring Thee, after a proper manner, in the holy Eucharist, Thy Sacrament of Love; thus to repair, by a true conversion of heart, and a becoming zeal for Thy glory, our past negligence and infidelity. But Thou, O adorable Heart! who knowest the clay of which we are formed, be Thou our mediator with Thy Heavenly Father, whom we have so grievously offended. Strengthen our weakness; confirm our resolution; and with Thy charity, humility, meekness, and patience, cover the multitude of our iniquities. Be Thou our support, our refuge, and our strength, that nothing henceforward, in life or death, may separate us from Thee. Amen.

A Devout Aspiration to the Sacred Heart.

MOST amiable Heart of Jesus, beloved object of our most tender affections, may all honor, glory, love, and benediction, be ever given to Thee! Be thou our comfort in adversity, our guide in prosperity, our safety in dangers, and protection against all our enemies, visible and invisible. Amen.

A Prayer to the Sacred Heart of Jesus.

O ADORABLE Heart of my Saviour and my God, penetrated with a lively sorrow at the sight of the outrages which Thou hast received, and which Thou daily dost receive in the Sacrament of Thy love, behold me prostrate at the foot of Thy altar to make an acceptable atonement. Oh! that I were able, by my homage and veneration, to make satisfaction to Thine injured honor, and to efface, with my tears and with my blood, so many irreverences, profanations, and sacrileges, which outrage Thine infinite goodness. How well should my life be disposed of could it be sacrificed for so worthy an object!

Prayer to the Sacred Heart.

MOST sweet Jesus, who repuldest no one, but who dost welcome even the greatest sinners, provided they repent and sincerely return to Thee; have pity, particularly on those who invoke Thy holy name. Listen to the prayers of all who address Thee in spirit and in truth; and grant that all the worshippers of Thy Sacred Heart may find, agreeably to Thy divine promises, light, joy, strength, peace, protection, and holy love for time and eternity. Amen.

Act of Reparation.

O GOOD and loving Heart of Jesus, who hast given me Thy holy Mother as the most precious pledge of Thy tenderness, I be

seech Thee to pardon the indifference with which I have responded to Thy love and to her watchful solicitude. How little grateful have I been, O Jesus, for this favor, the source of so many benefits to me! Vouchsafe, through Thy infinite merits, to make amends for my weakness and misery. Thy heart shall be my treasure of gratitude, which I will offer to our Heavenly Father, to our blessed Mother, and to Thyself, adorable Redeemer. Amen.

Prayer of the Saint Margaret Mary.

ETERNAL Father, suffer me to offer Thee the heart of Jesus Christ, Thy beloved Son, as He Himself offered it in sacrifice to Thee. Receive this offering for me, as well as all the desires, sentiments, affections, movements, and acts of this Sacred Heart. They are all mine, since He offered Himself for me, and henceforth I wish to have no other desires but His. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Grant me through His merits all the graces necessary for my salvation, especially that of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer to Thy divine Majesty, since it is through the heart of Jesus that Thou art worthily honored and glorified. Amen.

Prayer of St. Gertrude to the Sacred Heart of Jesus.

O SACRED Heart of Jesus! living and life-giving fountain of eternal life, infinite treasure of the divinity, glowing furnace of love! Thou art my refuge and my sanctuary. O my adorable and lovely Saviour! consume my heart with that burning fire wherewith Thine is ever inflamed; pour down on my soul those graces which flow from Thy love, and let my soul be so united with Thine, that our wills may be one, and mine in all things conformed to Thine. May Thy will be the rule alike of my desires and of my actions. Amen.

A Prayer to the Sacred Heart of Jesus, in the Blessed Sacrament of the Altar.

HOW great, O my Jesus, is the extent of Thy excessive charity! Thou hast prepared for me, of Thy most precious Body and Blood, a divine banquet, where Thou givest me Thyself without reserve. What hath urged Thee to this excess of love? Nothing but Thy own most loving Heart. O adorable Heart of my Jesus, furnace of divine love, receive my soul into the wounds of Thy most sacred passion, that in this school of charity I may learn to make a return of love to that God who hast given me such wonderful proofs of His love.

CONSECRATION OF THE FAMILY TO THE SACRED
HEART.

SACRED Heart of Jesus, who didst manifest to Saint Margaret Mary the desire of reigning in Christian families, we to-day wish to proclaim Thy most complete regal dominion over our own. We would live in future with Thy life, we would cause to flourish in our midst those virtues to which Thou has promised peace here below, we would banish far from us the spirit of the world which Thou hast cursed: and Thou shalt reign, over our minds in the simplicity of our faith, and over our hearts by the whole-hearted love with which they shall burn for Thee, the flame of which we shall keep alive by the frequent reception of Thy divine Eucharist.

Deign, O divine Heart, to preside over our assemblings, to bless our enterprises, both spiritual and temporal, to dispel our cares, to sanctify our joys, to alleviate our sufferings. If ever one or other of us should have the misfortune to afflict Thee remind him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the hour of separation strikes, when death shall come to cast mourning into our midst, we will all, both those who go and those who stay, be submissive to Thy eternal decrees. We will console ourselves with the thought that a day will come when the entire family, reunited in Heaven, can sing for ever Thy glories and Thy mercies.

May the immaculate heart of Mary and the glorious Patriarch, St. Joseph, present this consecration to Thee, and keep it in our minds all the days of our life. All glory to the Heart of Jesus, our King and our Father.

Plenary indulgence on the day of consecration, and every day of renewal. (Pius X, June 15, 1908.)

Prayer to the Sacred Heart.

I FLY to Thee, Sacred Heart of my Saviour, for Thou art my sole refuge, my only hope: Thou art the remedy for all my miseries, reparation for all my infidelities, the supplement of all my deficiencies, the expiation of all my sins, the hope, the end of all my prayers. Thou art the only one who art never weary of me, and who canst bear with all my faults, because Thou lovest me with an infinite love. Therefore, O my God! have mercy on me according to Thy great mercy, and do with me, and for me, and in me, whatever Thou wilt, for I give myself to Thee, Divine Heart, with full confidence that Thou wilt never reject me. From the neglect of Thy inspirations deliver me, O Lord. I commend to Thee, O Sacred Heart, the souls in Purgatory, the tepid Catholic, and the Protestant or infidel recommended to our prayers. That Thou wouldst be pleased to visit, relieve and bless them, according to the infinite riches of Thy abounding grace and mercy, and through the merits of Thy Sacred Cross and Passion. Amen.

Act of Consecration to the Sacred Heart of Jesus.

To be recited every day of the month of June.

O JESUS, I consecrate to Thee my heart; place it within Thine own. It is in Thy heart I wish to dwell, through Thy heart I wish to love, and in Thy heart that I desire

to repose, unknown to the world and known to Thee alone; it is from this heart of Thine that I would draw that ardent love which should consume my own, and by which I shall find strength, light, courage and true consolation. When I languish, it will animate me; when sad, it will give me joy; when afflicted and in trouble, it will encourage me.

O Heart of Jesus! let my heart be the altar of Thy love, my tongue publish Thy goodness, my eyes be unceasingly fixed on Thy wounds, my mind meditate on Thy adorable perfections, my memory preserve forever the precious remembrance of Thy mercies; let everything in me express my love for Thee, O Jesus, and my heart be ever ready to make any sacrifice for Thee.

O heart of Mary! after the heart of Jesus the most loving, compassionate and most merciful of all hearts, present to the heart of Thy Son this my consecration, my love, my resolution. That heart will be softened at the sight of my miseries, and deliver me from them; and after having been my protectress in this world, O Mother of Jesus! be thou my Queen in Heaven. Amen.

DEAREST Jesus, suffer not my tongue which has been and is so often purpled with Thy Precious Blood, to speak well of myself or ill of others; so that no uncharitable word may be recorded in the "Book of Life" on the Day of Judgment.

Accept all the victories I gain over my tongue as a preparation for my next Holy Communion.

My loving Jesus, I give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace, and with Thine aid I purpose never to sin again.

A PRAYER TO THE SACRED HEART.

DIVINE Heart of Jesus! make Thyself known, and Thou wilt be better loved. Animate Thy ministers with that Divine Spirit which descended on the Apostles, that they may announce in every clime the glad tidings of salvation. O my Creator and my God! may Thy divine Son reign everywhere as Master of hearts, and the praise of His Sacred Heart resound throughout the entire universe. Amen.

SHORT PRAYERS AND EJACULATIONS.

Aspiration.

O SWEETEST Heart of Jesus, I implore That I may ever love Thee more and more.

Prayer.

ADORABLE Jesus! who didst come down from Heaven for our instruction, enlighten me, I beseech Thee, with Thy heavenly light, and all men with the knowledge of Thy Divine truths. O Heart of my Saviour! Thou

hast deigned to take me as Thy disciple; teach me to be meek and humble of heart, and grant that I may ever be docile to Thy Divine lessons. Amen.

Prayer.

O SACRED Heart of Jesus! teach me perfect forgetfulness of self; teach me what I must do to attain to the purity of Thy love. I feel within me a great desire to please Thee, my Lord! and a great inability to carry it into effect without a very particular grace, which I cannot expect from anyone but Thee. . . . May Thy holy will be done in me, O Lord!
(De la Colombiere, S. J.)

Prayer.

O JESUS! who hast revealed the devotion to Thy most Sacred Heart, as the most efficacious means of enlivening our faith and rekindling our charity, inspire all those, who have any authority in the Church, with an ardent zeal for the worship of that loving Heart that, according to Thy promise, they may possess the art of touching the most obdurate hearts and may see their ministry crowned with wonderful success. Amen.

Prayer.

DIVINE Lord! I desire to shut myself up within Thy Sacred Heart, that I may never more be separated from Thee. I desire, O my bountiful Saviour, to use every possible

means to atone for the many offenses that are daily committed against Thee; and, through love for Thy most adorable Heart, I desire to yield up my last breath in Thy service. My God! I offer to Thy Divine Majesty this Sacred Heart, in satisfaction for the outrages which Thou continually receivest from Thy ungrateful creatures.

Ejaculatory Prayer.

DIVINE Heart of Jesus, inflame me with Thy love.

Prayer.

O MY Jesus, worthy Adorer of the Divine Majesty, I join myself, with my whole soul, to the adorations which Thou dost offer to Thy Heavenly Father in the secrecy of Thy Divine Heart; and I desire that all the faith and love with which Thou inspirest the most Blessed Virgin Mary and Thy Saints, were contained in my heart, in order that I might honor and glorify Thee now and forever, in proportion to Thy merits. Amen.

Prayer.

MOST Holy Heart of Jesus! glowing furnace of that Divine Love which Thou camest to enkindle in the hearts of all men, grant, I beseech Thee, that our hearts may be inflamed with love for Thee. O Angels around

the heavenly throne, I conjure you to present to the Author of my being my ardent desire of being consumed, as a holocaust, in the flames of His love. Amen.

Prayer.

O ETERNAL FATHER! I adore Thee, through the Divine Heart, in place of all them that do not adore Thee; I love Thee in place of them that do not love Thee. . . . I visit, in spirit, every part of the world to seek for all the souls purchased with its precious blood. . . . I fondly embrace them all to present them to Thee, and I ask their conversion of Thee, through the Sacred Heart of Thy Son.

Prayer.

O AMIABLE Heart of my Saviour, I adore Thee! Meek Heart of my Jesus, I love Thee! Most merciful Heart, I give Thee my heart, and I am sensibly affected at the sight of all that Thou hast done and suffered for me. Once more, I give Thee my heart, my whole heart. Unite it forever inseparably to Thee. Kindle in it Thy love; inspire it with Thy sentiments; help it to know Thy will and to practice Thy virtues. (Mary Lacaste.)

Prayer.

O MY Divine Saviour! who never despisest anyone, and who openest Thy heart to all repentant sinners, have mercy on them who invoke Thy Holy Name. Grant that all over

the earth, the faithful, who are devout to Thy Sacred Heart, may, at this instant, experience the blessings of Thy mercy, and that their hearts may draw from Thine, true joy and holy love. Amen.

Prayer.

O LORD! I beseech Thee, by the precious blood which flowed from the open side of Christ, Thy Divine Son, to deliver the souls in Purgatory, particularly those that have shown the greatest love for His Sacred Heart, that they may immediately enter into Thy glory, and eternally praise Thee in the society of the Saints. Amen.

Prayer.

MOST Holy Heart! who dost make Thyself on our altars a victim of love, and dost desire that the hearts of men may be united to Thee in the sacrifice which Thou offerest for them; deign to accept my heart, and grant that it may be consumed in the flames of Thy love. O Heavenly Father! look down, I beseech Thee, upon the oblation which I make to Thee in union with the Sacred Heart of Thy beloved Son, and let Thy wrath against sinners be appeased. Spare them, O Lord! and grant that they may praise Thy goodness and mercy forever. Amen.

Prayer of St. Ignatius—Directed to the Sacred Heart of Jesus.

O SACRED Heart! deign to accept the offering which I make Thee of my liberty, my memory, my understanding, and my will. Thou hast given me all that I have and possess; to Thee I restore it, to Thee I surrender it, that Thou mayest dispose of it according to Thy good pleasure. Give me only Thy love and Thy grace; with them I am rich enough, and I desire nothing more.

BEADS OF THE SACRED HEART.

O N THE CROSS.—O Jesus, give us Thy Heart as a pledge of Thy Love and as a place of refuge, that we may find therein a secure repose during our life, and a sweet comfort at the hour of death.

THREE TIMES.—O Sacred Heart of Jesus, burning with love for us, inflame our hearts with love for Thee.

ON THE LARGE BEADS.—Thee we adore, praise and love, O Sacred Heart of our dear Jesus! Penetrated with grief at the thought of so many sins which are committed against Thee, in the Most Holy Sacrament of the Altar, we offer to Thee the most amiable Heart of Thy beloved Mother, with the merits of all the saints, in satisfaction thereof. Amen.

ON THE SMALL BEADS.—O Sacred Heart of Jesus, burning with love for us, inflame our hearts with love for Thee.

Memorare of the Sacred Heart.

AT THE END.—Remember, O most loving Jesus, that it is unheard of, that anyone ever had recourse to Thy Sacred Heart, implored its help without obtaining relief. Confiding in Thy infinite goodness and mercy, we cast ourselves before Thee, and do most humbly supplicate Thee to hear our prayers, and to take upon Thyself the care of our salvation.

Show, Divine Jesus, that Thou hast the heart of the best of Fathers. Shelter us therein, and let it not be said that we have perished, where no one ever found but mercy, grace and salvation.

(*N. B.—This Chaplet consists of three Decades.*)



Novena to the Sacred Heart.

FOR THE FIRST FRIDAY IN EACH MONTH.

[Pious souls, deeply grieved by the outrages that the Sacred Heart of Jesus receives from careless and impious Christians, consecrate to it, in the spirit of reparation, the first Friday of each month. This Novena must be commenced so as to end on the eve of the first Friday of the month. Each person should specify some particular intention.]

[Three hundred days, each day, Plenary, during novena or octave, granted by Pope Pius IX, applicable to the dead.]

INVOCATIONS TO THE SACRED HEART OF JESUS.

FIRE of the heart of Jesus, *Inflame my heart.*

Charity of the heart of Jesus, *Fill my heart.*

Strength of the heart of Jesus, *Sustain my heart.*

Mercy of the heart of Jesus, *Pardon my heart.*

Patience of the heart of Jesus, *Weary not of my heart.*

Reign of the heart of Jesus, *Establish Thyself in my heart.*

Wisdom of the heart of Jesus, *Teach my heart.*

Will of the heart of Jesus, *Dispose of my heart.*

Zeal of the heart of Jesus, *Consume my heart.*

Immaculate Virgin, pray for us to the heart of Jesus.

Prayer.

ADORABLE TRINITY, we thank Thee for all the graces with which Thou hast loaded Thy servant, the Blessed Margaret Mary; and beg through her intercession for the favors we hope to obtain through this Novena.



New Litany of the Sacred Heart.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus, Son of the Eternal
Father,

Heart of Jesus, formed by the Holy
Ghost in the womb of the Virgin
Mother,

Heart of Jesus, substantially united to
the Word of God,

Heart of Jesus, of Infinite Majesty,

Heart of Jesus, Sacred Temple of God,

Heart of Jesus, Tabernacle of the Most
High,

Heart of Jesus, House of God and Gate
of Heaven,

Have mercy on us.

Heart of Jesus, burning furnace of
charity,
Heart of Jesus, abode of justice and
love,
Heart of Jesus, full of goodness and
love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all
praise,
Heart of Jesus, king and centre of all
hearts,
Heart of Jesus, in whom are all the treas-
ures of wisdom and knowledge,
Heart of Jesus, in whom dwells the ful-
ness of divinity,
Heart of Jesus, in whom the Father was
well pleased,
Heart of Jesus, of whose fulness we
have all received,
Heart of Jesus, desire of the everlast-
ing hills,
Heart of Jesus, patient and most merci-
ful,
Heart of Jesus, enriching all who invoke
Thee,
Heart of Jesus, fountain of life and holi-
ness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with op-
probrium,
Heart of Jesus, bruised for our offences,
Heart of Jesus, obedient unto death,

Have mercy on us.

Heart of Jesus, pierced with a lance,	} <i>Have mercy on us.</i>
Heart of Jesus, source of all consolation,	
Heart of Jesus, our life and resurrection,	
Heart of Jesus, our peace and reconciliation,	
Heart of Jesus, victim for sin,	
Heart of Jesus, salvation of those who trust in Thee,	
Heart of Jesus, hope of those who die in Thee,	
Heart of Jesus, delight of all the Saints,	
Lamb of God, who takest away the sins of the world, <i>Spare us, O Lord.</i>	
Lamb of God, who takest away the sins of the world, <i>Graciously hear us, O Lord.</i>	
Lamb of God, who takest away the sins of the world, <i>Have mercy on us.</i>	
V. Jesus, meek and humble of heart,	
R. Make our hearts like unto Thine.	

Let us pray.

O ALMIGHTY and eternal God, vouchsafe to regard the Heart of Thy dearly beloved Son, and the praises and satisfaction He offers Thee in the name of sinners; and appeased thereby, grant pardon to them who seek Thy mercy. We beg it of Thee in the name of the same Jesus Christ, Thy Son, who liveth and reigneth God, with Thee, in the unity of the Holy Ghost, world without end. Amen.

TO THE SACRED HEART.

O SACRED Heart of Jesus dear,
I love Thee more and more;
For Thy dear sake I will draw near,
And, kneeling, Thee adore.

How good Thou art to love poor me,
A creature of the earth.
Unworthy e'en to speak Thy name,—
And yet Thou lov'st my worth.

Behold me now, here at Thy feet,
Trembling whilst I kneel;
And bending low in love and fear,
Thy kingly presence feel.

Alone with Thee; what rapture this
Which thrills my wavering heart,
And fills my soul with Heavenly bliss—
How good to me Thou art.

Give to me, then, O Sacred Heart,
Each day of Thine own grace,
That I may love Thee always more
And walk before Thy face.

I love Thee, Jesus, truest friend,
And will Thy praises sing,
Each day until in Heaven I greet
My Saviour and my King.

NOVENA TO THE SACRED
HEART OF JESUS.

(TO BE MADE AT ANY TIME, IN ANY NECESSITY.)

DIVINE JESUS, who hast said, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you," behold me prostrate at Thy feet, animated with a lively faith and confidence in these promises dictated by Thy Sacred Heart and pronounced by Thy adorable lips. I come to ask [*here name your requests.*] To whom can I address myself, if not to Thee, whose Heart is an inexhaustible source of all graces and merits? Where should I seek, if not in the treasure which contains all the riches of Thy clemency and bounty? Where must I knock, if it be not at the door through which God communicates Himself to us, and through which we go to God?

To Thee, then, O Heart of Jesus, I have recourse; in Thee I find consolation when afflicted, protection when persecuted, strength when overwhelmed with trials, and light when in doubt and darkness. I firmly believe Thou canst bestow upon me the grace I implore, even though it should require a miracle. Thou hast only to will it and my prayer is granted. I own I am most unworthy of Thy favors, O Jesus, but this is not a reason for me to be discouraged. Thou art the God of mercies, and

Thou wilt not refuse a contrite and humble heart. Cast upon me a look of pity. I conjure Thee, and find in my miseries and weakness a pressing motive for granting my petition.

O Sacred Heart, whatever may be Thy decision with regard to my request, I will never cease to adore, love, praise and serve Thee. Deign, my Jesus, to accept this my act of perfect submission to the decrees of Thy adorable Heart, which I sincerely desire may be fulfilled in and by me and all creatures. Amen.

Memorare of the Sacred Heart, page 307.

PRAYERS OF ST. GERTRUDE

(For daily use.)

SALUTATION TO THE SACRED HEART.

I ADORE, praise and salute Thee, O most sweet Heart of Jesus Christ, fresh and gladdening as the breath of Spring, from which, as from a fountain of graces, sweeter than the honeycomb, floweth evermore all good and all delight. I thank Thee with all the powers of my heart for having preserved me throughout this night, and for having rendered to God the Father praises and thanksgivings on my behalf. And now, O my sweet Love, I offer Thee my wretched and worthless heart as a morning sacrifice; I place it in Thy most tender Heart, and intrust it to Thy

keeping; beseeching Thee that Thou wouldst deign to pour into it Thy divine inspirations, and to enkindle it with Thy holy love. Amen.

It was revealed to St. Gertrude that if any one commends himself to God, praying to be kept from all sin, God will never forsake him; and even though he be permitted to fall into some grievous fault, the grace of God will sustain him like a staff, and enable him to return more easily to repentance.

O JESUS, full of compassion, I commend to Thee my body and my soul, in union with that love wherewith Thou didst commend Thine own to the Father on the cross; and I place them in the most sacred wound of Thy tender Heart, that they may be therein protected from all the snares of the enemy. Thou knowest, O good Jesus, and I know by my own sad experience, how weak and frail I am, so that I could not of myself persevere in good, or resist temptation even for one single hour. Wherefore I pray Thee, by the reverence due to that union wherein Thy manhood is united to the adorable Trinity in order to our glorification, that Thou wouldst deign to unite my will to Thine, and so to strengthen and secure it, that it may be unable to rebel against Thee. In union with Thy most sinless limbs, I commend to Thee all the members of my body, with all their movements, that they may throughout this day move for Thy glory alone, for Thy praise and Thy love. Amen.

ASPIRATION TO JESUS.

Jesus said to St. Mechtilde: Whoever shall breathe a sigh toward Me from the bottom of his heart when he awakes in the morning, and shall ask Me to work all his works in him throughout the day, he will draw Me to him; so that his soul shall have life from Me even as his body has life from his soul, and he shall do all things through Me and by Me. For never does a man breathe a sigh of longing aspiration toward Me without drawing Me nearer to him than I was before.

O MOST loving Jesus, I breathe toward Thee this sigh, drawn from the depth of my heart, beseeching Thee with all my might that Thou wouldst deign Thyself to work in me all my works, whether of body or of soul, to cleanse them all in Thy sweetest Heart, and to offer them, in union with Thine own most perfect works, to God the Father as an eternal thanksgiving. Amen.

INTENTION TO BE FORMED IN THE MORNING.

Our Lord revealed to St. Gertrude that He records with letters of gold in the Book of Life all those actions which are done purely for the love of God, in union with the Passion of Christ, and for the salvation of all mankind, without thought of our own merit. And although all good works receive from God an abundant reward, those which are done simply and purely for His glory are of far higher merit and obtain for us a far greater increase of glory.

O LORD, my God, for Thy sake I resolve to perform all my actions, whether outward or inward, purely for Thy glory, and for the salvation of the whole world; with such

intention and in such manner as Thou dost desire and enjoin; and in union with that love whereby Thy Son came down from Heaven and wrought out the whole work of our salvation, especially during His Passion. Wherefore I entirely disclaim all merit, all reward and grace which I might otherwise hope to obtain by these actions, that I may offer to Thee, my God, a pure sacrifice of praise, and give Thee a proof of my love.

COVENANT WITH GOD.

O ALMIGHTY GOD, I sanctify, dedicate and consecrate to Thee every beating of my heart, and every pulsation of my blood, and I desire to make this compact with Thee, that their every beating shall say to Thee: Holy, holy, holy, Lord God of Sabaoth; and I beseech Thee to impute this meaning to them, so that they may be before Thy Divine Majesty as the unceasing echo of that Heavenly canticle, which seraphims sing without ceasing unto Thee. Amen.

A MORE EXTENDED COVENANT, TO BE RENEWED EVERY WEEK.

The great efficacy of this covenant may be shown thus: Were a person to resolve that by every movement he made he wished to be understood to ratify and approve all the sins that are committed all over the earth, and to be held a partaker of them, it is easy to see what guilt he would thus contract. And if such an intention would have so great influence for evil, why should it not have immense force and merit for good?

O LORD GOD, my Creator, all my desire is before Thee, and my groaning is not hidden from Thee; but inasmuch as the necessities of this life prevent the constant application of my mind to Thy praise, I make with Thee this covenant, earnestly desiring that it may remain in force throughout this week.

Whenever I look up toward Heaven, I desire and intend to rejoice with Thee in Thine infinite perfections; that Thou art what Thou art, supremely strong and wise and loving and just.

As often as I open or close my eyes, I desire and intend to approve and concur in all the holy actions which Thine only-begotten Son, and all the Saints in Heaven and just on earth, have ever done, or shall ever hereafter do, for Thy glory and desire to be held a partaker in them all. As often as I draw my breath I offer to Thee the Life and Passion and Blood of our Lord Jesus Christ, and the merits and sufferings of all the Saints, to Thine eternal glory, for the welfare and peace of the whole world, and in satisfaction for the sins of all men.

Whenever I sigh I intend to detest and abhor every sin, as well my own sins as those which have ever been committed from the beginning of the world against the honor of Thy name. Would that the slight and worthless offering of my blood might be accepted in satisfaction for them!

Lastly, as often as I move my hand or my foot, so often do I cast myself with entire resignation upon Thy most holy will, desiring that Thou wouldst dispose of me in time and in eternity, according to Thine adorable good pleasure.

And lest this five-fold covenant should be in any way made void, I seal it with the seals of Thy five most Sacred Wounds, earnestly desiring that it may have its full force with Thee, even though in any one of these actions it be not actually present in my mind.

AN EFFICACIOUS METHOD OF OFFERING OUR ACTIONS TO GOD.

O LORD, I offer Thee this work through Thine only Son, in the power of the Holy Spirit, to the praise of Thy eternal Majesty.

SHORT CONFESSION OF SINS.

According to St. Gertrude.

BEHOLD, O my Lord, I, an unworthy sinner, confess with sorrow that I have many times sinned against Thy divine omnipotence through human frailty, and have in many ways offended against Thy divine wisdom through my ignorance, and through my malice have rendered vain all Thy priceless goodness toward me. Wherefore, O Father of mercies, have mercy on me; and give me strength from Thine omnipotence to resist all things which are contrary to Thee, from Thine unsearchable

wisdom give me prudence to detect and avoid whatsoever may offend Thy pure eyes, and of Thine overflowing compassion grant me to cleave to Thee with such constant fidelity that I may never, in any the least point, swerve from Thy adorable will.

HOW PLEASING IT IS TO OUR LORD TO PRAY
WITH HANDS OUTSTRETCHED IN FORM
OF THE CROSS.

St. Gertrude said to our Lord: Teach me, O Thou best Teacher, some one way at least in which we may most specially set forth the memory of Thy holy Passion. Our Lord answered her thus: When you pray, spread forth your hands so as to represent to God the Father the memory of My Passion, in union with that love with which I stretched out My hands on the cross, and if you do this habitually, without fear of ridicule or reproach, you will pay Me an honor as great as is shown to a king when he is solemnly enthroned.

THREE PRAYERS FOR A PERSON IN THE
AGONY OF DEATH.

(*St. Gertrude.*)

FIRST PRAYER.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, Hail Mary.

O LORD JESUS CHRIST, I beseech Thee by Thy own sacred agony, and by the most fervent prayer Thou didst pray in the Garden of Olives, when Thy sweat became as it were drops of blood falling down upon the ground, that Thou wouldst vouchsafe to offer

and set forth before Thy heavenly Father for the manifold sins of this sick person, that dire sweat of blood which the exceeding sorrow of Thy heart wrung from Thy body. And do Thou be pleased to deliver him in this hour of his death from all the anguish and punishment which he most justly fears that he has deserved by his sins. Amen.

SECOND PRAYER.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, Hail Mary.

O LORD JESUS CHRIST, who for the salvation of the world didst condescend to die upon Thy hard cross, I beseech Thee that Thou wouldst vouchsafe to offer and set forth before Thy Heavenly Father for the sinful soul of this sick person, all the bitterness Thou didst endure thereon, and, above all, when Thy most holy soul went forth from Thy blessed body. And do Thou be pleased to deliver him in this hour of his death from all the sufferings and torments which he most justly fears that he has deserved by his sins. Amen.

THIRD PRAYER.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, Hail Mary.

O LORD JESUS CHRIST, who hast said by Thy prophet: Yea, I have loved Thee with an everlasting love; therefore have I drawn Thee, taking pity on Thee, by the love which drew Thee down from Heaven to earth to bear all our woe and sorrow, I beseech Thee that Thou wouldst vouchsafe to offer and set forth Thy great love before Thy Heavenly Father for the soul of this sick person, and to deliver it from all the penalties and the woe which he most justly fears that he has deserved by his many sins. Be Thou at hand to help him, O compassionate Jesus, now in this hour of his death; open to him the gates of life, and lead forth his soul into the Paradise of joy and exaltation, that he may praise Thee throughout eternity. Amen.



Devotions to the Blessed Virgin.

PRAYER TO THE BLESSED VIRGIN.

(Father Faber.)

O MY Mother! my Mother! I see as it were threads of gold running ever through the web of my life. They are threads of thy love; thou who hast been my providence. They are here and there, no part is without them, no fold but they are shining there. In places the divine pattern is defaced, in others it is obscured, and the golden threads themselves are tarnished; but they are still there, connecting one part with another and giving unity to the whole. When I hold the web up to Heaven it seems as if in that light, from cradle to the present hour, the golden threads are forming ever the dear name of Jesus; and whichever way I look, if I read forward or backward, up or down, and on whichever side I turn the web, still I read Jesus, Jesus, always Jesus; nothing but Jesus. I never have a communion but I owe it to thee, sweet Mother. The tabernacle, the pyx, the monstrance, the very beauty of the mystery is, that it is thy

Jesus which consecration brings. When I come to thee on thy feasts to look at thy beauty, to praise thy grace, to thank God for all thy gifts, to kneel before thee and tell thee all my heart in prayer, for thou art all powerful in thy intercession, thou hast Jesus with thee and makest me feel Him even when haplessly I was not thinking of Him in my mind, though surely I am always loving Him in my heart. Yes, dearest Mother, all life is a succession of visitations bringing Jesus with thee. Let it be so at the end, let the threads thou weavest remain golden by my fidelity until thou present the web completed to the Sacred Heart of thy Divine Son and with thee I begin the eternal magnificat of Heaven. Amen.

HEART of Mary, Heart of my Mother, I unite to thy purity, thy sanctity, thy zeal, thy love, all my thoughts, words, actions and sufferings of this day, that there may be nothing in me which may not become through thee a pleasure to Jesus and a gain to souls. Amen.

PRAYER TO THE MOST HOLY MARY TO OBTAIN
LOVE TOWARDS HER AND JESUS CHRIST.

OMARY, I know that thou art the creature the most noble, the most sublime, the most pure, the most beautiful, the most merciful, the most holy; in a word, the most lovely of all creatures. Oh, if all knew thee, O my Lady, and loved thee as thou dost merit! But

I console myself that so many happy souls in Heaven and on earth live enamored of thy goodness and beauty. Above all, I rejoice that God Himself loves thee alone more than all men and angels united. My most amiable Queen, I, a miserable sinner, also love thee, but I love thee too little; I desire a love greater and more tender toward thee; and this thou must obtain for me, for to love thee is a great sign of predestination, and a grace that God does not grant except to those whom He wishes to be saved.

I see myself then, O my Mother, greatly indebted to Thy Son. I see that He merits an infinite love. Thou who desirest nothing but to see Him loved, this is the grace that above all others thou must obtain for me; obtain for me a great love for Jesus Christ. Thou dost obtain from God whatever thou dost wish; oh, obtain for me this grace, to be so united with the divine will that I may never more be separated from it. I do not ask of thee the goods of earth, neither honors nor riches; I ask of thee what thy heart most desires; I wish to love my God. Is it possible that thou wilt not aid me in this my desire, which pleases thee so much! No, for thou dost even now help me, already thou art praying for me; pray, pray, and never cease to pray until thou seest me in Heaven, beyond the danger of being able any more to lose my Lord, and certain of loving Him forever, together with thee, my dearest mother.

A PRAYER TO THE BLESSED VIRGIN.

O MOST beautiful flower of Mount Carmel, Fruitful Vine, Splendor of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in this my necessity. O Star of the Sea, help me and show me that thou art my Mother!

O Holy Mary, Mother of God, Queen of Heaven and Earth, I humbly beseech thee from the bottom of my heart to succor me in this necessity; there are none that can withstand thy power. O show me herein that thou art my Mother.

O Mary, conceived without sin, pray for us who have recourse to thee.

(Three times.)

O Mary, my Queen and my Mother, I place this cause in thy hands.

(Three times.)

PRAYER OF ST. ALPHONSUS DE LIGUORI.

MOST Holy Immaculate Virgin, and my Mother Mary, to thee who art the Mother of my Lord, the Queen of the world, the advocate, the hope, the refuge of sinners, I have recourse today—I, who am the most miserable of all. I worship thee, O great Queen, and I thank thee for all the graces which thou hast hitherto granted me; and especially I thank thee for having delivered me from hell, which I have so often deserved. I love thee,

most amiable Lady; and for the love which I bear thee, I promise always to serve thee, and to do all that I can that thou mayest also be loved by others. I place all my hopes in thee, and I confide my salvation to thy care; accept me for thy servant, and receive me under thy mantle, O Mother of Mercy. And since thou art so powerful with God, do thou deliver me from all temptations, or rather obtain for me strength to triumph over them until death. Of thee I ask the true love of Jesus Christ; through thee I hope to die a good death. My Mother, by the love which thou bearest to God, I beseech thee to help me always, but especially at the last moment of my life; leave me not until thou seest me safe in Heaven, blessing thee and singing thy mercies to all eternity.

OFFERING OF ST. ALOYSIUS TO THE B. V. M.

TO THEE, O Holy Mary, my Sovereign Lady, to thy blessed trust and special care, and to the bosom of thy mercy, this day, and every day, and at the hour of my death, I commend myself, my soul and body; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof, that through thy most holy intercession, and through thy merits, all my works may be directed and disposed according to thy will, and the will of thy Divine Son, Jesus. Amen.

PRAYER TO THE IMMACULATE HEART OF MARY.

O HEART of Mary, Mother of God and our Mother! most amiable Heart! object of the complaisance of the Most Holy Trinity, worthy of all veneration and of the love of angels and of men; Heart most resembling the Heart of Jesus, of whom thou art the perfect image; Heart full of goodness, compassionating our miseries, deign to melt our frozen hearts and make them conform in all things to the Heart of our Divine Saviour. Pour into them the love of thy virtues, and inflame them with the fire that constantly burns in thee. Protect the Holy Church, and be always its refuge and invincible defence against all the attacks of its enemies. Be our aid in need, our consolation in affliction, our strength in temptation, our refuge in persecution; be our help in danger, especially in the last combat of life, at the hour of death, in that formidable and terrible moment upon which our eternity depends, at the moment when the powers of hell do their utmost to ruin our souls. O Virgin most merciful, obtain for us grace that we may, at that moment, feel the effects of the tenderness of thy maternal Heart, and of the power thou dost possess over the Heart of Jesus, by opening for us in that very source of mercy an assured refuge, whence we may go to bless God with thee for all eternity.

CHILD OF MARY'S ACT OF CONSECRATION TO THE
BLESSED VIRGIN.

HOLY Mary, Immaculate Virgin, Mother of God, I choose thee this day for my Mother, Queen, Patroness and Advocate, and I firmly resolve never to depart in word or deed from the duty I owe thee, nor to suffer those committed to my charge to say or do anything against thy honor, and the respect to which thou art entitled. Receive me, therefore, as thy child and servant; assist me in all my necessities, and forsake me not at the hour of my death. Amen.

INVITATION TO THE B. V. M. TO BE PRESENT AT
OUR DEATH. (*St. Gertrude.*)

O MOST holy Virgin Mary, in union with that most faithful love wherewith thy Son commended thee from His Cross to the blessed John, I commend to thee my soul and my body, my thoughts, my words and my actions, my life and my death, and more especially that one last moment of my life on which eternity hangs. And as thou didst invite thy Son to thine own blessed departure, so I invite thee now to mine; beseeching thee, by that love wherewith thou didst stand beneath the Cross on which thy Son was dying, and by the bitter tears thou didst shed when thou sawest Him bow in death His sacred head, that thou be not absent from me then, but be there to succor me with a mother's tenderness; for without

thee I cannot die in peace. Refuse not, O most tender Mother, this my request, which I make to thee with all the earnestness and devotion of my heart; for if I die without thee, I most justly fear lest I perish everlastingly. For how shall I, fearful and frail as I am, stand then amidst the manifold and most grievous assaults of my enemies, unless thou be near to succor me? How shall I appear in the dread day of judgment, unless thou be my companion and my advocate? How give an account of my innumerable, my enormous, my most exceeding sins, unless thou plead my cause with thy Son, and obtain for me forgiveness of them all? Incline now thine ear to my supplication, O my blessed Mother; and by the love of thy Son come unto me in my last moments, that by thy availing succor I may be rescued from that appalling peril, and with thee attain to everlasting gladness. Amen.

THREE AVE MARIAS FOR A GOOD DEATH.

St. Mechtilde, having on one occasion asked the Blessed Virgin to assist her in the hour of her death, received this answer: You may feel assured of my presence and aid if you daily address to me this three-fold salutation.

HAIL, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus Holy Mary, Mother of God, as God the Father in the grandeur of His omnipotence hath exalted thee and given thee power above

all creatures, be with me, I beseech thee, in the hour of my death, and drive far from me all the snares and craft of my enemies. Amen.

Hail Mary, etc.

Holy Mary, Mother of God, as God the Son in the excellence of His unsearchable wisdom hath endued thee with so great knowledge, and filled thee with so great light that thou knowest the most Holy Trinity more truly and intimately than all the Saints, do thou enlighten my soul in the hour of my death with the knowledge of the faith that no error or ignorance may lead it astray. Amen.

Hail Mary, etc.

Holy Mary, Mother of God, as the Holy Spirit hath poured into thee the sweetness of His love with such abundance that thou art, after God, the sweetest and most benign of beings, do thou pour into my soul at the hour of my death the sweetness of divine love, that its every bitterness may be rendered sweet to me. Amen.

TO THE SACRED HEART OF MARY.

O IMMACULATE heart of Mary, I have nothing in myself to offer thee that is worthy of thee; but what thanks ought I not to pay thee for all the favors which thou hast obtained for me from the Heart of Jesus! What reparation ought I not to make thee for all my tepidity in thy service! I desire to return thee love for love; the only good that I possess is

the Sacred Heart of Jesus, which thou thyself hast given me. I offer thee this treasure of infinite price; I cannot do more, and thou dost not deserve less at my hands; but, receiving from me this gift most precious in thy sight, be pleased, I beseech thee, to accept my heart, which I here offer to thee, and I shall be forever blessed. Amen.

CHAPLET OF THE IMMACULATE CONCEPTION.

Novena Preparatory to the Feast from November 29 to Eve of Feast.

ADORABLE Jesus, whose Divine Heart is ever ready to compassionate the unhappy, have mercy on us, miserable sinners, and grant us the graces we ask through the Immaculate and afflicted Heart of Thy most holy Mother and ours, also, to whom Thou canst refuse nothing. Amen.

On first Bead say:

By thy Immaculate Conception and sacred virginity, O most pure Virgin, Queen of Angels, obtain that our soul and body may be free from all sin.

Hail Mary, etc. (*Three times.*)

By thy Immaculate Conception, etc. (*Once.*)

O Mary, conceived without sin, pray for us, who have recourse to thee. (*Twelve times.*)

By thy Immaculate Conception, etc. (*Once.*)

St. Joseph, chaste Spouse of the Immaculate Virgin, pray for us, who have recourse to thee, and obtain for us the love of Jesus and Mary.

Jesus, Mary and Joseph, I give you my heart, my soul and my life.

Jesus, Mary and Joseph, assist me in my last agony.

Jesus, Mary and Joseph, grant that I may expire in your holy company.

Remember, O most pure and compassionate Virgin Mary, etc. (*Page 51.*)

PRAYER IN HONOR OF THE IMMACULATE CONCEPTION.

DEAR, Blessed Lady! by many titles art thou known and loved; but as Virgin Mother of Jesus Christ Incarnate none is greater, holier, more beautifully commemorative of thy ineffable prerogatives than the one of thy Immaculate Conception. It is the prayer of Thine own pure lips, and as such obtains for us special favors and graces. Thus prostrate before thee, O purest of Virgins, we offer thee our profoundest homage, and hail thee as our Queen conceived without sin! Cast us not from thee, O tenderest Mother, but open to us the inexhaustible fountain of Divine graces, and be the holy refuge of our sin-burdened souls. Amen.

FOR THE FEAST OF THE ASSUMPTION.

SOVEREIGN Ruler of Heaven and earth, who didst subvert the laws of nature in becoming the Son of the ever Blessed Virgin

Mary, we adore Thy infinite power, wisdom and bounty; we return Thee thanks for having preserved the soul of Mary from original and actual sin, for having enriched her with Thy gifts, and preserved her virginal body from the corruption of the tomb.

Forever blessed be the moment in which Thou wert pleased to unite her most pure body to her happy soul and receive them into immortal glory.

O compassionate Mother, be our advocate with the adorable Trinity. Behold from Thy throne our combats, obtain for us the conquest of our enemies, grace to avoid sin, hearts detached from earthly affections, and the possession of a blessed eternity. Amen.

PRAYER TO OUR LADY OF GOOD COUNSEL.

MOST glorious Virgin, selected by the eternal councils as the Mother of the Eternal Word made man, treasury of divine grace and advocate of sinners, I, the most unworthy of thy servants, have recourse to thee, that thou mayst be my guide and counsellor in this valley of tears. Obtain for me by the most precious blood of thy Divine Son, the pardon of my sins, the salvation of my soul and the means necessary to secure it.

Obtain the triumph of the Holy Church over her enemies and the propagation of the reign of Jesus Christ all over the world! Amen.

(Leo XIII has granted an indulgence of 100 days for the devout recital of the above.)

PRAYER TO OUR MOTHER OF SORROWS.

O THOU, the most desolate of all Mothers, what a sword of sorrow pierced thy soul! All the blows inflicted on Jesus fell upon thee; all His wounds rent thy tender heart. But that which most afflicted thy loving soul was the last sad farewell He bade thee, when dying with love and agony on the Cross.

O Queen of Martyrs, and Mother of Sorrows! love gave thee the Cross; obtain that the Cross may give me love; and if to love like thee I must suffer and die, then may I accept lovingly all that comes from God, even though it be anguish, suffering and death. Amen.

A SECOND PRAYER TO OUR MOTHER OF SORROWS.

O MOTHER of Sorrows! by the anguish with which thou didst stand beneath the Cross of Jesus, stand by me in my last agony! To thy maternal heart I commend the three last hours of my life, offer these hours to the Eternal Father, in union with the agony of our dearest Lord. Offer frequently in atonement for my sins the precious blood of Jesus mingled with thy tears on Calvary, to obtain for me the grace to receive Holy Communion with the dispositions of perfect love and contrition immediately before my death, and to breathe forth my soul in the actual presence of Jesus in the Blessed Sacrament. And, O dearest Mother! when the moment of my death has at length arrived, present me as your child to

Jesus; say to Him, in my behalf, "Forgive her, for she knew not what she did. Receive her this day into Thy Kingdom." Amen.

PRAYER TO OUR LADY OF LOURDES.

O IMMACULATE Virgin, Mother of Mercy, Health of the weak, Refuge of sinners, Comforter of the afflicted, thou knowest our needs and our sufferings.

Deign to look on us with pity, and help us with thy accustomed bounty. By appearing in the Grotto of Lourdes, thou hast shown that thou didst wish it to be a privileged spot, whence thou shouldst dispense thy favors with special abundance. Already very many have there found the cure both of their souls and of their bodies.

Though we are so far distant from that holy place, yet even from afar we call to thee, O dear Lady of Lourdes, and ask that we may be sharers in those blessings.

Hear our humble prayer, O loving and beloved Mother; help us in our bodily needs and spiritual infirmities; may our gratitude for thy favors make us still more careful to imitate thy virtues during all our life, that so we may one day come to share with thee in the glory of Heaven. Amen.

Our dear Lady of Lourdes, pray for us.
(*Three times.*)

PRAYER TO OUR LADY OF PROMPT ASSISTANCE.

O MARY, Mother of God, who amidst the tribulations of the world watchest over us and over the Church of thy Son; be to us and to the Church truly our Lady of Prompt Assistance. Make haste to help us in all our necessities, that in this fleeting life thou mayest be our help. Help us to obtain life everlasting through the merits of Jesus Christ our Lord and Redeemer.

Our Lady of Prompt Assistance, come speedily to our aid. (*Three times.*)

PRAYER TO MATER ADMIRABILIS.

O MARY, Mother, truly admirable, how consoling to contemplate thee in thy youthful innocence! Thou art at once our Model and our Queen. Reserve, then, the hearts thou hast conquered; permit them to dwell near thee, with the spotless lily which is ever by thy side. May thy hallowed influence purify them, that, sanctified, enriched with merits, they may be offered to Jesus by thy virginal hands, and sing throughout eternity the praises of His mercy, and of thy admirable name. Amen.

Hail Mary. (*Three times.*)

Mother, most admirable, pray for us. (*Three times.*)

OFFERING FOR THE EVE OF THE MONTH OF MAY.

O MOST Holy Virgin Mary, Mother of our God and Saviour, we, thy children, though most unworthy and miserable, prostrate at thy feet, in presence of the Omnipotent God and the whole Court of Heaven, offer thee, O dearest Mother, our hearts and affections, consecrating them to Jesus and to thee.

Accept, most benign Mother, the offering we now make of the holy month of May to thine honor and service, and especially to the imitation of thy virtues. We unite this, our poor oblation, with the great and ardent desires of all the saints who were especially devoted to thee, their glorious Queen. We offer it to thy dear Son Jesus as a most acceptable service, and in loving obedience to His dying words, "Behold thy Mother!" O most blessed Lady, joy of our exile, perpetual Spring, obtain for us grace to spend this month so holily that it may be for us an acceptable time, a true Spring, fruitful in flowers and fruits unto eternal life. Amen.



Thirty Days' Prayer to the Blessed Virgin Mary,

IN HONOR OF THE SACRED PASSION OF OUR
LORD JESUS CHRIST.

(By the devout recital of this prayer, for the above space of time, we may mercifully hope to obtain our lawful request. It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.)

EVER-GLORIOUS and Blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, while thine only Son, Christ Jesus our Lord, suffered death and ignominy on the Cross; through that filial tenderness and pure love He had for thee, grieving in thy grief, while from His Cross He recommended thee to the care and protection of His beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on **my anxieties and cares**; assist and comfort me in **all** my infirmities and miseries, of what kind soever. Thou art the

Mother of mercies, the sweet comforter and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable and forlorn child of Eve, and hear my prayer; for, since in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend, therefore, I beseech thee, with pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son; through that love and condescension wherewith He embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste inclosure of thy womb, to visit this world, and bless it with His presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when He besought His Eternal Father to remove from Him, if possible, the bitter chalice of His future passion. I ask it through the three-fold repetition of His prayer in the garden, whence afterwards, with dolorous steps and mournful tears, thou didst accompany Him to the theatre of His death and sufferings. I ask it through the stripes and bruises of His virginal flesh, occasioned by the cords and whips wherewith He

was bound and scourged, when stripped of His seamless garment, for which His executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusations and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. I ask it through His bitter tears and bloody sweat; His silence and resignation; His sadness and grief of heart. I ask it, through the blood which trickled from His royal and sacred head, when struck with the sceptre of a reed, and pierced with His crown of thorns. I ask it through the excruciating torments He suffered, when His hands and feet were fastened with gross nails to the tree of the Cross. I ask it through His vehement thirst and bitter potion of vinegar and gall. I ask it through His dereliction on the Cross, when He exclaimed, "My God! My God! why hast Thou forsaken Me." I ask it through His mercy extended to the good thief, and through His recommending His precious soul and spirit into the hands of his Eternal Father before He expired, saying, "All is consummated." I ask it through the blood mixed with water, which issued from His sacred side when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it through His immaculate life, bitter passion and ignominious death on the Cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the Temple, the earthquake and

the darkness of the sun and moon. I ask it through His descent into hell, where He comforted the Saints of the old law with His presence, and led captivity captive. I ask it through His glorious victory over death, when He arose again to life on the third day, and through the joy which His appearance for forty days after gave thee, His blessed Mother, His Apostles, and the rest of His Disciples; when in thine and their presence He miraculously ascended into Heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of His Disciples, when He descended upon them in the form of fiery tongues, and by which they were inspired with zeal for the conversion of the world. I ask it through the awful appearance of thy Son, at the last dreadful day, when He shall come to judge the living and the dead, and the world by fire. I ask it through the compassion He bore thee in this life, and the ineffable joy thou didst feel at thine assumption into Heaven, where thou art eternally absorbed in the sweet contemplation of His divine perfections. O glorious and ever-Blessed Virgin! comfort the heart of thy suppliant, by obtaining for me—.* As I am persuaded my Divine Saviour doth honor thee as His beloved Mother, to whom He can refuse nothing, so let me speedily experience the efficacy of thy

*Here mention or reflect on your lawful request, with the reservation of its being agreeable to the will of God, who sees whether it will contribute toward your spiritual good.

powerful intercession, according to the tenderness of thy maternal affection, and His filial loving heart, who mercifully granteth the requests, and complieth with the desires of those that love and fear Him. O most Blessed Virgin! besides the object of my present petition, and whatsoever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbor, contempt of the world, patience to suffer affronts and ignominies; nay, even, if necessary, an opprobrious death itself, for the love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last Sacraments of the Church worthily, and die in thy friendship and favor. Lastly, obtain through thy Son, I beseech thee, for the souls of my parents, brethren, relatives and benefactors, both living and dead, life everlasting, from the *only* Giver of every good and perfect gift, the Lord God Almighty: to whom be all power, now and forever. Amen.

The Rosary of the Blessed Virgin Mary.

THE ROSARY, or beads, is one of the most admirable and beneficial devotions practised in the Catholic Church. Its method and design are stated to have been revealed to St. Dominic by the Blessed Virgin Mary, who admonished him to preach it, with all the fervor of his mind, as a singular and efficacious remedy for the overthrow of heresy and the extirpation of vice. It is composed of three prayers, the most sublime and excellent that can be conceived, namely: The Lord's Prayer, the Hail Mary, and the Doxology, which is an act of supreme adoration of the ever-blessed Trinity. The Lord's Prayer, taught us by Jesus Christ Himself, is a perfect model of prayer: it contains in itself the very essence of all good prayers, and all other prayers are but expositions of it; for, as St. Augustine justly observes, "If you run through all the words of the other holy prayers, you will find nothing but what is comprised in it." It contains, at the same time, acts of the most sublime virtues, the love of God, adoration and praise, conformity to His holy will, confidence in His Fatherly goodness, love of our neighbor, humility, diffidence in ourselves, compunction for our sins, and the like; and surely no prayer can be more pleasing to God, or more efficacious to obtain from Him whatever we stand in need of, either for soul or body, than that which was composed by Jesus Christ Himself, and put

into our hearts and mouths by Him, in whom the Father is well pleased. What other words can be so pleasing to our Heavenly Father, as the words of His beloved Son, in whom alone He has decreed that we can be acceptable to Him? It is, then, more especially agreeable to God, and beneficial to us, when offered up in this holy exercise of the Rosary, expressly to honor and adore our Redeemer in all He did, and suffered for our redemption, and to implore His mercy and grace, through the merits of these holy mysteries. The divine origin and excellence of the Hail Mary is unquestionable; it was composed in Heaven, dictated by the Holy Ghost, and delivered to the faithful by the Angel Gabriel, St. Elizabeth, and the Church of Christ. It contains an act of adoration and thanksgiving for the great mystery of the Incarnation in it, for the whole work of our redemption, the praises of Jesus Christ, and also of His Virgin Mother, and ends with a humble address to her, begging the help of her powerful prayers. The Doxology, or third prayer used in the Rosary, is an act of supreme adoration of the ever-blessed Trinity, by which we offer up to God all that praise and glory which was given Him at the beginning of the creation, which has been continually given Him from that time, and which will be given Him for all eternity. It is thus expressed, "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen." From the sanctity of the prayers, of which this holy exercise is composed, the excellence of the exercise itself appears.

The principal mysteries of our redemption, which are celebrated in this exercise, are fifteen in number, and the prayers are divided into fifteen decades, or tens, corresponding, one to each mystery. Each decade consists in reciting the Lord's Prayer once, then the Hail Mary ten times, from which it is called a decade, or a ten; and ends, after these ten Hail Marys with the Glory be to the Father, etc. This is the vocal part of the Rosary, and is the same throughout the whole, in every decade. Whilst the tongue is employed in reciting these holy vocal prayers, the mind has its

proper employment within: for, first, it addresses the Lord's Prayer to God the Father, with all possible attention and devotion; then, during the ten Hail Marys it contemplates, with suitable affections, that mystery of our redemption which corresponds to each decade; and lastly, it closes the decade with the most profound sentiments of homage and adoration, while reciting the Doxology.

While we are reciting the Hail Marys, we must endeavor to represent to our imagination the substance and most striking circumstances of the corresponding mystery, in the most lively manner we can, as if we had been present at it, or saw it transacted before our eyes. By this means we both restrain the wanderings of our imagination, and the more effectually excite various holy affections in our hearts, suitable to the object of each mystery. For example, in reciting the first decade of the joyful mysteries, imagine yourself present with the Blessed Virgin, when the Angel Gabriel appeared, and declared to her the great mystery of the Incarnation; endeavor to keep your mind attentive to what passed on that occasion, while you are reciting that decade, and exercise in your heart such affections of love, adoration, thanksgiving, praise, or the like, as will naturally arise from a lively application of the mind to the love which Jesus Christ shows to you in that mystery. So also, in reciting the decade of the crucifixion and death of our Saviour, imagine yourself, as St. Francis of Sales advises, to be upon Mount Calvary, and that you there see and hear all that was done; or, if you will, imagine with yourself, that in the very place where you are, they are crucifying your Saviour, in such a manner as the holy Evangelists describe. Contemplate the Blessed Virgin at the foot of the Cross, all bathed in tears: address the Hail Marys to her, standing there in an agony of sorrow, and exercise in your heart such affections as the sight of sufferings so great naturally inspires. The same is to be said of all the other mysteries. It is a very good practice, used by many, and much recommended by experience, to express the mystery itself, on which we meditate. in the middle of each Hail

Mary, immediately after the name of Jesus. This may be variously expressed according to each one's devotion; and it will serve much to warm our affection, if, in expressing what was done in each mystery, we add that it was done for us, or for our consolation, or for our instruction, etc., according as the mystery itself requires, or admits.

DAYS FOR THE VARIOUS PARTS.

The Joyful Mysteries are recited on Mondays and Thursdays. The Sorrowful Mysteries are recited on Tuesdays and Fridays. The Glorious Mysteries are recited on Wednesdays and Saturdays, and on all the Sundays of the year.

Some, however, on the Sundays from Advent to Lent, recite the Joyful Mysteries; on the Sundays in Lent, the Sorrowful Mysteries; and on the Sundays from Easter to Advent, the Glorious Mysteries.

THE JOYFUL MYSTERIES.

I.—The Annunciation.

II.—The Visitation.

III.—The Nativity of our Lord.

IV.—The Presentation of our Lord in the Temple.

V.—The Finding of the Child Jesus in the Temple.

THE SORROWFUL MYSTERIES.

I.—The Agony in the Garden.

II.—The Scourging at the Pillar.

III.—The Crowning with Thorns.

IV.—The Carrying of the Cross.

V.—The Crucifixion.

THE GLORIOUS MYSTERIES.

I.—The Resurrection of our Lord.

II.—The Ascension of Christ into Heaven.

III.—The Descent of the Holy Ghost upon the Apostles.

IV.—The Assumption of the Blessed Virgin into Heaven.

V.—The Coronation of the Blessed Virgin.



Devotions to St. Joseph.

PRAYER TO ST. JOSEPH.

O GREAT ST. JOSEPH, wise and faithful servant to whom God confided the care of His family, thou whom He established preserver and protector of the life of Jesus, support and consoler of His Blessed Mother, faithful co-operator in the great plan of the redemption of mankind, thou who didst enjoy the happiness of living with Jesus and Mary, and of dying in their arms, chaste spouse of the Mother of God, model and patron of pure, patient, humble and interior souls, be touched with the confidence we have in thee and receive with goodness these marks of our devotion.

We thank God for the singular favors He has bestowed on thee and beg, through thy intercession, the grace of imitating thy virtues.

Pray for us, then, great Saint, and by the love which thou didst have for Jesus and Mary, and by the love of Jesus and Mary for thee, obtain for us the incomparable happiness of living and dying in their love. Amen.

BEADS OF ST. JOSEPH.

*Three Decades,***O**UR Father, etc. (*Once.*)Hail Mary, etc. (*Once.*)Jesus, Mary and Joseph, assist us now and at the hour of our death! (*Ten times.*)

Most glorious St. Joseph, Foster-Father of Jesus and Spouse of the ever Immaculate Virgin, pray for us now and at the hour of our death.

SMALL BEADS.—Jesus, Mary and Joseph, etc. (*Ten times.*)

Most glorious St. Joseph, etc.

Jesus, Mary and Joseph, etc.

(Ten times.)

Assist us, O Lord, we beseech Thee, by the merits of the Spouse of Thy Most Holy Mother, that what we in our unworthiness cannot obtain may be granted us by his intercession with Thee, who livest and reignest, one God, world without end. Amen.

SORROWS AND JOYS OF ST. JOSEPH.

MOST glorious St. Joseph, by thy grief before thou didst understand that the mystery of the Incarnation was wrought in Mary, and by the joy when that mystery was revealed to thee—

Obtain the favors I implore.

*Pater, Ave, Gloria.*2. Most glorious St. Joseph, by thy grief at witnessing the cold and poverty of Jesus in the

manger of Bethlehem, and by thy joy on hearing the hymns of the angels, and beholding the adoration of the kings—

Obtain the favors I implore.

Pater, Ave, Gloria.

3. Most glorious St. Joseph, by thy grief when thou didst behold the precious blood of Jesus flow in His circumcision and by the joy on hearing the sweet name of Jesus—

Obtain the favors I implore.

Pater, Ave, Gloria.

4. Most glorious St. Joseph, by thy grief when Simeon foretold that a sword should pierce the soul of Mary, and by thy joy on hearing He should be for the salvation of many—

Obtain the favors I implore.

Pater, Ave, Gloria.

5. Most glorious St. Joseph, by thy grief when thou didst fly with Jesus into Egypt, and by thy joy on beholding the idols fall—

Obtain the favors I implore.

Pater, Ave, Gloria.

6. Most glorious St. Joseph, by thy grief on hearing of the cruelty of Archelaus, and by thy joy when the angel bade thee return to Galilee—

Obtain the favors I implore.

Pater, Ave, Gloria.

7. Most glorious St. Joseph, by thy grief at the loss of Jesus, and by thy joy at finding Him again, sitting in the midst of the doctors in the temple—

Obtain the favors I implore.

Pater, Ave, Gloria.

(100 Days Indulgence for each Recital.)

PRAYER IN HONOR OF ST. JOSEPH.

(To be said every day during March.)

O GLORIOUS St. Joseph, faithful follower of Jesus Christ, to thee do we raise our hearts and hands to implore thy powerful intercession in obtaining from the benign Heart of Jesus all the helps and graces necessary for our spiritual and temporal welfare, particularly for the grace of a happy death and the special favor we now implore. [Here name your request.]

O guardian of the Word Incarnate, we feel animated with confidence that thy prayers in our behalf will be graciously heard before the throne of God.

V. O glorious St. Joseph, through thy love for Jesus Christ and for the glory of His name.

R. Hear our prayers and obtain our petitions.
(V. and R. seven times.)

Prayer.

O glorious St. Joseph, Spouse of the Immaculate Virgin, obtain for me a pure, humble and charitable mind, and perfect resignation to the divine will. Be my guide, father and model through life, that I may merit to die as thou didst, in the arms of Jesus and Mary. Amen.

AN EFFICACIOUS PRAYER TO ST. JOSEPH.

THOU, whom no one ever yet invoked in vain; thou whose power before God is so great that it has been truly said, "In Heaven Joseph rather commands than supplicates," tender Father, pray, intercede for me with Jesus. Be my advocate with this Divine Son, whose foster-father thou wert here below. Add to all thy glories that of gaining the despaired of cause that I confide to thee, this favor which I ask of thee. I believe, yes, I believe, that thou wilt hear me and deliver me from the trouble that overwhelms me, and that thou neglectest nothing in favor of the afflicted who implore thee. Humbly prostrate at thy feet, O good St. Joseph, I conjure thee to have pity on me, to cover me with the mantle of thy protection, and bless me. Amen.

DEVOUT PRAYER TO ST. JOSEPH.

To Obtain the Grace of a Happy Death.

HOLY St. Joseph, it is not without reason that in preference to other Saints, we honor thee as the special protector of those who wish for a good death. Thine was so beautiful, so sweet, so precious as to be the envy of all. Thou hadst by thy side Jesus and Mary, ever assisting thee. From time to time they offered thee the relief that their poverty permitted. Jesus fortified thee by the words of eternal life; Mary reanimated thee by the tenderest cares. How many times did not Jesus support with His divine hands thy drooping head? How many times did not the pure hands of Mary wipe the sweat from thy brow? Ah! thou didst die of love when thou didst, in thy agony, behold thyself supported by a God, assisted by the Mother of God! O holy Patriarch, since thy death was so sweet, take, I conjure thee, mine in thy care! Obtain for me, I beseech thee, at that awful moment, a sincere detestation of all the sins of my life; a firm hope in the mercy of my Saviour, who, to save me from hell, sacrificed His life on the Cross. And at last, to put my confidence in Mary and thee, I place my soul in thy hands. Abandon me not until thou hast introduced me into the lands of the living, where they cease not to bless and praise thee. Amen.

PRAYER TO ST. JOSEPH.

Ordered by Pope Leo XIII, Aug. 15, 1889.

WE come to thee, O Blessed Joseph, in our sore distress; and, *having sought the help of thy Most Blessed Spouse*, we confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God, and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and of thy strength and power help us in our urgent need.

O most provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving father, every pest of error and corrupting sin; from thy place in Heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the Holy Church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of Heaven. Amen.

(An indulgence of seven years and seven quarantines if said after the Rosary in October, 300 days, once a day, at other times (and in this case the words in italics are omitted.—Raccolta.)

PRAYER TO ST. JOSEPH.

O HOLY St. Joseph, who didst calmly breathe forth thy pious soul in the company of Jesus and Mary, remember that moment so awful for me, and be my helper and protector, O blessed St. Joseph! when I bid an eternal farewell to this land of exile. Amen.

ACT OF CONSECRATION TO ST. JOSEPH.

(For the close of the month of March.)

G LORIOUS St. Joseph, worthy among all the Saints of being venerated, loved, and invoked, on account of the excellence of thy virtues, the eminence of thy glory, and the potency of thy intercession; in presence of the adorable Trinity, of Jesus thy adopted Son, of Mary thy chaste Spouse, and my tender Mother, I choose thee this day to be my advocate with both, and for my protector and father; I firmly resolve never to forget thee, and to honor thee all the days of my life, and to do all that is in my power to inspire those with whom I have any influence, with a devotion toward thee. Deign, I entreat thee, O beloved Father, to grant me thy special protection, and to receive me in the number of thy most devoted servants! Assist me in all my actions, be prevalent in prayer for me to Jesus and Mary, and do not abandon me at the hour of death. Amen.

LITANY OF ST. JOSEPH.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, Have mercy on us.

God the Son, Redeemer of the world, Have
mercy on us.

God the Holy Ghost, Have mercy on us.

Holy Trinity one God, Have mercy on us.

Holy Mary,

St. Joseph,

Renowned offspring of David,

Light of Patriarchs,

Spouse of the Mother of God,

Chaste guardian of the Virgin,

Foster-father of the Son of God,

Diligent protector of Christ,

Head of the Holy Family,

Joseph most just,

Joseph most chaste,

Joseph most prudent,

Joseph most strong,

Joseph most obedient,

Joseph most faithful,

Mirror of patience,

Pray for us.

Pray for us.

Lover of poverty,
Model of artisans,
Glory of home life,
Guardian of virgins,
Pillar of families,
Solace of the wretched,
Hope of the sick,
Patron of the dying,
Terror of demons,
Protector of Holy Church,
Lamb of God, who takest away the sins of the
world, Spare us, O Lord.
Lamb of God, who takest away the sins of the
world, Graciously hear us, O Lord.
Lamb of God, who takest away the sins of
the world, Have mercy on us, O Lord.
V. He made him the lord of His household.
R. And prince over all his possessions.

Let us pray.

O GOD, who in Thy ineffable providence
didst vouchsafe to choose blessed
Joseph to be the spouse of Thy most holy
Mother; grant, we beseech Thee, that we may
have him for our intercessor in Heaven, whom
we venerate as our protector on earth: who
livest and reignest world without end. Amen.
(300 Days, once a day, Pius X, March 18, 1909.)

Various Prayers.

AN EFFICACIOUS PRAYER IN HONOR OF THE MOST HOLY TRINITY.

OUR FATHER, who art in Heaven, I ask of Thee this day three things—first, that of Thy bounty and liberality Thou wilt be pleased to make me repair before my death all the loss of grace which I have incurred by my malice and misfortune; secondly, that Thou wilt vouchsafe to make me attain that degree of merit and perfection which Thou originally designed; thirdly, that Thou wilt vouchsafe to pardon me all the sins I have been the occasion of in others, and to repair to them all the grace I have caused them to lose.

I ask these of Thee, O Holy Trinity, through the Sacred Heart of Jesus and the Immaculate Heart of Mary, Mother of Jesus, and the intercession of the glorious Saint Joseph, Patron of the Universal Church. Amen.

PRAYER TO THE INFANT JESUS.

O SWEET little Jesus, who became so little and poor for our sake, I adore Thee most profoundly in Thy humiliation, which is sweeter to me than the splendor of Thy throne

of glory. Would that I could offer Thee with the Magi, the gold of ardent charity, the incense of fervent prayer, the myrrh of mortification! Receive at least my poor heart, which I gladly offer Thee; receive it with all the affection and devotion and gratitude of which it is capable.

Receive my soul with all its faculties, my body with all its senses. O Jesus, make me partake of the spirit of Thy sweet and divine infancy and fill me with Thy gentleness and humility. O Divine Infant, grant that, having imitated Thee on earth, I may be eternally united with Thee in Heaven. Amen.

PRAYER TO THE INFANT JESUS OF PRAGUE.

O HOLY Infant Jesus, I have recourse to Thee, I beg of Thee through the intercession of Thy Holy Mother to help me in this pressing necessity.....for I firmly believe Thou canst do so. I confidently hope for Thy holy grace; I love Thee with all my heart and I sincerely repent of my sins. I beg Thee, O Jesus, to give me strength to triumph over my evil inclinations. I take the resolution never wilfully to offend Thee. Henceforth, I will strive to serve Thee faithfully. Through love for Thee, O Divine Infant, I desire to love my neighbor as myself. All-powerful Child Jesus, I again beg Thee to help me in this necessity.....grant me the grace to possess Thee

eternally with Mary and Joseph, and to adore Thee with the Holy Angels of the Heavenly Court. Amen.

Holy Infant Jesus, have mercy on me; bless me, and protect me.

PRAYER TO SAINT ANNE.

(To obtain some special favor.)

GLORIOUS St. Anne, filled with compassion for those who invoke thee, and with love for those who suffer, heavily laden with the weight of my troubles, I cast myself at thy feet and humbly beg of Thee to take the present affair which I recommend to thee, under thy special protection. Vouchsafe to recommend it to thy daughter, the Blessed Virgin Mary, and lay it before the throne of Jesus, so that He may bring it to a happy issue. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace of one day beholding my God face to face, and with thee and Mary and all the Saints, praising and blessing Him to all eternity. Amen.

Good St. Anne, Mother of her who is our life, our sweetness and our hope, pray to her for us, and obtain our request. (*Three times.*)

NOVENA FOR THE RELIEF OF THE SUFFERING SOULS.

(To be said every day from the 25th Oct. to Nov. 2d.)

MOST gracious God, Father of mercies, God of infinite goodness, behold us humbly prostrate before Thy throne; we pray

and beseech Thee to have mercy upon the holy souls in purgatory; cast a propitious look upon them and, in particular, upon..... Deliver them from their sufferings, and put them in possession of their everlasting inheritance. Remember, that they are the works of Thy hands, and bought by the most precious blood of Thy Divine Son; show Thy infinite mercy toward them. Hear, O Lord, the prayers we offer up to Thee with confidence, through the merits of the Passion and Death of Jesus, Thy most beloved Son, in order that they may be consoled and enjoy without delay that immortal glory which Thou hast prepared for Thine elect. Merciful God, have pity on them! Amen.

NOVENA OF GRACE IN HONOR OF ST. FRANCIS
XAVIER.

(From the 4th to the 12th of March.)

DEAR and loving Saint Francis Xavier with thee I adore the Divine Majesty, and, rejoicing in the thought of the wonderful graces granted thee on earth and the glory given thee in Heaven, I give thanks to God for all these favors, and I beg thee, with all my heart, to obtain for me grace to live a holy life and to die a happy death. Obtain for me also [mention the favor desired], if it be for God's glory and the salvation of my soul. Amen.

Three Our Fathers.

Three Hail Marys.

Glory be to the Father. etc. (*Ten times.*)

ACT OF CONSECRATION TO SAINT PHILOMENA.

(To be said on the 11th day of every month.)

ILLUSTRIOUS Virgin and Martyr, St. Philomena, whose name and miracles are known even to the ends of the earth, graciously be pleased with the confidence we place in thy intercession, as we come to commend to thy special protection the health of our little family. Obtain for us health of soul and body, for in these days we have need of both. Make us strong in word and work, so that every thought, word and action of our lives may procure the glory of the Sacred Heart of Jesus.

St. Philomena, pray for us. (*Three times.*)

DEVOTIONS TO ST. ALOYSIUS.

(Plenary indulgence on his feast, on receiving, and visiting his statue or picture. Plenary indulgence for the devotion of six Sundays before his feast, or at any other time.—Benedict XIII, Clement XII, Benedict XIV and Pius VII.)

DEVOTIONS OF THE SIX SUNDAYS.

No particular prayers are prescribed for this devotion, but a plenary indulgence is gained each Sunday by receiving Holy Communion, and meditating, praying, or performing any other act of piety in honor of the Saint.

PRAYER TO ST. ALOYSIUS.

O SAINT ALOYSIUS, adorned with angelic manners, although I am thy unworthy servant, I recommend to thee in an especial manner the chastity of my soul and

body; I conjure thee, by thy angelical purity, to commend me to Jesus Christ, the spotless Lamb, and to His most holy Mother; the Virgin of virgins. Preserve me from every grievous sin; never suffer me to sully my soul with any impurity; whenever thou seest me in temptation or danger of sin, ward off from me every impure thought and affection, and awakening in me the remembrance of eternity and of Jesus crucified, imprint deeply in my heart the sentiment of the fear of God. In flame me with divine love, in order that by imitating thee on earth, I may merit to enjoy God with thee in Heaven. Amen.

Our Father, Hail Mary.

(Indulgence of one hundred days to be gained once a day.)

THE DEVOUT CLIENT'S ADDRESS TO ST. ALOYSIUS.

ANGELICAL youth, Aloysius, by the particular appointment of God's vicar upon earth, patron of those who apply to studies; thou who hast illustrated the Church by a holy contempt of an earthly principality, but more by the innocence of thy manners, sanctity of thy life, and glory of thy miracles, allow me, from this day, to choose and adopt thee, patron and protector of my life and studies, firmly resolved to follow the example and pattern, as well of piety as of industry, thou hast put before me. For the love thou hadst for Christ crucified, and His most blessed

Mother, receive me as thy client and obedient servant; aid and assist me in the pursuit of virtue and learning; nourish and increase in me a purity of body and mind; turn off the snares laid against my chastity; ward and defend me against the dangers of the world; inspire my heart with a true and filial confidence in the ever Blessed Virgin Mary, the Mother of good counsel; govern and direct me in my choice of a state of life, and let the grace of God be my perpetual defense against all mortal sin; that as thou always livedst in a purity and integrity truly angelical, so assisted by thy patronage, and aided by the grace of God, I may live chastely and holily in this world, and deserve to be associated with thee and joined to the company of the angels in Heaven. Amen.

Recite six *Paters* and *Aves*, with the *Gloria Patri*.

PRAYER TO THE HOLY ANGELS.

O PURE and happy spirits whom the Almighty selected to become the angels and guardians of men! I most humbly prostrate before you, to thank you for the charity and zeal with which you execute this commission. Alas! how many pass a long life without ever thanking that invisible friend to whom they a thousand times owed its preservation! O charitable guardians of those souls for whom Christ died! O burning spirits, who cannot

avoid loving those whom Jesus eternally loved! permit me to address you on behalf of all those committed to your care, and to implore for them all in general a grateful sense of your many favors, and also the grace to profit by your charitable assistance. O Angel of those happy infants, who as yet "are without spot before God," preserve their innocence, I earnestly conjure you. Angels of youth, who are exposed to so many dangers, conduct them safely to the bosom of God, as Tobias was conducted back to his father. Angels of those who employ themselves in the instruction of youth! animate them with your zeal and love; teach them to emulate your purity and incessant view of God, that they may worthily and successfully co-operate with the invisible guardians of their young charge. O Angels of the clergy "who have the eternal Gospel to preach to them that sit upon earth," present their words, their actions, and their intentions to God, and purify them in that fire of love which consumes you. Angels of infidels whom the true faith has never enlightened! intercede for them that, practising what they know, they may at length discover the hidden secrets of the kingdom of God. O Angels of all those who throughout the world are deprived of religious instruction! open for them some source of salvation; raise up some one to break for them the bread of the world. And you, O Guardian Angels of sinners! charitable guides of those unhappy mortals, whose perseverance

in sin would embitter even your unutterable joys, were you not established in the peace of God, O join me, I ardently beseech you, in imploring their conversion. Angels of all those who at this moment struggle in the agonies of death! strengthen, encourage, and defend them against the attacks of their infernal enemy. O faithful guides! holy spirits! ardent adorers of the Divinity! Guardian Angels of all creatures! protect us all—teach us to love, to pray, to combat on earth, and rather obtain for us instant death, than permit us to commit one mortal sin. Amen.



Devotions to the Holy Ghost.

VENI SANCTE SPIRITUS.

BY a Brief dated May 26, 1796, Pope Pius VI, of blessed memory, granted to all the faithful who one or more times a day should invoke the Holy Spirit with the hymn *Veni Creator Spiritus*, etc., or the Sequence, *Veni Sancte Spiritus*, etc., with the intention of praying for peace among Christian princes:—

I. A Plenary Indulgence once a month, on any one day, after Confession and Communion. Moreover, to those who should recite the said Hymn and Sequence as above on Whitsunday or during its octave, he granted:—

II. Three hundred days' Indulgence, and

III. One hundred days' Indulgence daily, for every other day in the year.

The original Brief above named is kept in the Archivium of the Congregation called *Prima Primaria*, in the Roman College.

VENI Sancte Spiritus,
Et emitte cœlitus

Lucis tuæ radium.

Veni Pater pauperum,

Veni dator munerum,

Veni lumen cordium.

Consolator optime,

Dulcis hospes animæ,

HOLY Spirit! Lord
of light!

From Thy clear celestial height,

Thy pure beaming radiance give.

Come, Thou Father of the poor!

Come, with treasures which endure!

Come, Thou Light of all that live!

Thou, of all consolers best,

Visiting the troubled breast,

Dulce refrigerium.	Dost refreshing peace bestow;
In labore requies,	Thou in toil art comfort sweet;
In æstu temperies,	Pleasant coolness in the heat;
In fletu solatium.	Solace in the midst of woe.
O lux beatissima,	Light immortal! Light Divine!
Reple cordis intima	Visit Thou these hearts of Thine,
Tuorum fidelium.	And our inmost being fill:
Sine tuo numine	If Thou take Thy grace away,
Nihil est in homine,	Nothing pure in man will stay;
Nihil est innoxium.	All his good is turned to ill.
Lava quod est sordidum,	Heal our wounds—our strength renew;
Riga quod est aridum,	On our dryness pour Thy dew;
Sana quod est saucium.	Wash the stains of guilt away;
Flecte quod est rigidum,	Bend the stubborn heart and will;
Fove quod est frigidum,	Melt the frozen, warm the chill;
Rege quod est devium.	Guide the steps that go astray.
Da tuis fidelibus	Thou, on those who ever- more
In te confidentibus	Thee confess and Thee adore,
Sacrum septenarium.	In Thy sevenfold gifts, descend:
Da virtutis meritum,	Give them comfort when they die:

Da salutis exitum,

Give them life with Thee
on high;

Da perenne gaudium.

Give them joys which
never end.

Amen.

Amen.

SEVEN GLORIA PATRI.

BY a Rescript dated March 12, 1857, the reigning Pontiff, Pius IX, granted:—

The indulgence of seven days to all who shall say seven *Gloria Patri*, in honor of the Holy Ghost the Fountain of Light and of Infallible Truth, with the desire of obtaining His Seven Gifts, for the diffusion of the Faith, and for the intention of the Supreme Pontiff.

ACT OF OBLATION TO THE HOLY GHOST.

ON my knees, before the great cloud of witnesses, I offer myself, soul and body, to Thee, Eternal Spirit of God. I adore the brightness of Thy purity; the unerring keenness of Thy justice, and the might of Thy love. Thou art the strength and the light of my soul. In Thee I live, and move, and am. I desire never to grieve Thee by unfaithfulness to grace; and I pray with all my heart to be kept free from the smallest sin against Thee. Make me faithful in every thought; and grant that I may always listen to Thy voice, and watch for Thy light, and follow Thy gracious inspirations. I cling to Thee, and give myself to Thee, and ask Thee by Thy compassion to watch over me in my weakness. Holding the pierced feet of Jesus, and looking at His Five

Wounds, and trusting to His Precious Blood, and adoring His opened side and stricken Heart, I implore Thee, Adorable Spirit, Helper of my infirmity, so to keep me in Thy grace that I may never become obstinate in sin. Give me grace, O Holy Ghost, Spirit of the Father, and the Son, to say to Thee, always and everywhere, Speak, Lord, for Thy servant heareth. Amen.

LITANY OF THE HOLY GHOST

[For Private Devotion]

LORD, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Holy Ghost, hear us.

Holy Ghost, graciously hear us.

God the Father of Heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Holy Ghost, who proceedest from the
Father and the Son,

Holy Ghost, co-equal with the Father
and the Son,

Promise of the Father, most loving and
most bounteous,

Gift of the most high God.

Have mercy on us.

Ray of heavenly light,
Author of all good,
Source of living water,
Consuming Fire,
Burning Love,
Spiritual Uncction,
Spirit of truth and of power,
Spirit of wisdom and of understanding,
Spirit of counsel and of fortitude,
Spirit of knowledge and of piety,
Spirit of the fear of the Lord,
Spirit of compunction and of penance,
Spirit of grace and of prayer,
Spirit of charity, peace, and joy,
Spirit of patience, longanimity, and
goodness,
Spirit of benignity, mildness, and
fidelity,
Spirit of modesty, continence, and
chastity,
Spirit of adoption of the sons of God,
Holy Ghost, the Comforter,
Holy Ghost, the Sanctifier,
Who in the beginning didst move over
the waters,
By whose inspiration spake the holy men
of God,
Who didst overshadow Mary,
Who didst co-operate in the miraculous
conception of the Son of God,
Who didst descend upon Him at His
baptism,

Have mercy on us.

Who, on the day of Pentecost, didst
appear in fiery tongues upon the dis-
ciples of the Lord,
By whom we also are born again.
Who dwellest in us,
Who governest the Church,
Who fillest the whole world,
Holy Ghost,
That Thou wouldst renew the face of
the earth,
That Thou wouldst shed abroad Thy light
in our hearts,
That Thou wouldst write Thy law in
our hearts,
That Thou wouldst inflame them with
the fire of Thy love,
That Thou wouldst open to us the
treasures of Thy grace,
That Thou wouldst teach us to ask
for them according to Thy will,
That Thou wouldst enlighten us with
Thy Heavenly inspirations,
That Thou wouldst keep us to Thyself
by Thy powerful attractions,
That Thou wouldst grant to us the
knowledge alone necessary,
That Thou wouldst help us to love and
bear with each other,
That Thou wouldst lead us in the way
of Thy commandments,
That Thou wouldst make us obedient to
Thy inspirations,

Have mercy on us.

We beseech thee, hear us.

We beseech thee, hear us.

That Thou wouldst teach us to pray,
and Thyself pray within us,
That Thou wouldst clothe us with love
and compassion toward our brethren,
That Thou wouldst inspire us with a
horror of evil,
That Thou wouldst direct us in the
practice of good,
That Thou wouldst give us the grace of
all virtues,
That Thou wouldst cause us to perse-
vere in justice,
That Thou wouldst be Thyself our
everlasting reward,
Lamb of God, who takest away the sins of the
world,
Grant us Thy Spirit.
Lamb of God, who takest away the sins of the
world,
Pour down Thy Holy Spirit upon us.
Lamb of God, who takest away the sins of the
world,
Give unto us the Spirit of peace.
Holy Ghost, hear us.
Holy Ghost, graciously hear us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
V. Create in us a clean heart, O God.
R. And renew a right spirit within us.

Let us pray.

GRANT, O merciful Father, that Thy divine Spirit may enlighten, inflame, and cleanse our hearts; that He may penetrate us with His Heavenly dew, and make us fruitful in good works. Through Jesus Christ our Lord. Amen.



Devotions to St. Anthony.

I SALUTE thee, great St. Anthony, and I rejoice at the favors which our Lord has so liberally bestowed upon thee. I remind thee especially of that blessed moment when the Divine Infant condescended to embrace and fondly caress thee. Oh! what great happiness and joy must have filled thy heart at that moment!

By this special prerogative, then, and by that joy of thy beatific vision by which thou now beholdest Him face to face, I beg, I entreat and conjure thee, O Blessed St. Anthony, to help and assist me in my afflictions, troubles and anxieties, particularly concerning [*here mention your request*]. O let thy heart be moved to intercede for me, to hear and answer me. Tell our Lord of the wants and necessities of thy devoted client. One word, one sigh from thy heart which Jesus has so much honored, will crown my success and fill me with joy and gratitude. Amen.

St. Anthony, whom the Infant Jesus so much loved and honored, hear and grant my petition.

St. Anthony, so powerful by thy intercession with Jesus, hear and grant, etc.

St. Anthony, always ready to help those who call on thee for assistance, hear and grant, etc.

PRAYERS FOR THE NINE TUESDAYS IN HONOR OF ST. ANTHONY.

O GLORIOUS St. Anthony, safe refuge of the afflicted and distressed, who, through a miraculous revelation, hast directed all those who seek thy aid to approach thy altar, with the promise that whoever visits it for nine consecutive Tuesdays and there piously invokes thee, will feel the power of thy intercession, I, a poor sinner, encouraged by this promise, come to thee today with a firm hope, and I rejoice in the great honor which our Holy Mother, the Church, has shown to thee in placing thy image on her altars. I pour forth my prayer to thee; I implore thy aid, thy protection, thy counsel and thy blessing. Obtain for me, I beseech thee, my request in this necessity [*name it*], provided it be not opposed to the will of God and the welfare of my soul. Should such, however, be the case, obtain for me such other graces as may be conducive to my salvation. Through Jesus Christ our Lord Amen.

O JESUS, my Saviour, who didst vouchsafe to appear to St. Anthony in the form of an Infant, I implore Thee, through the love Thou didst bear to this Saint when he dwelt on earth, and which Thou now bearest to him in Heaven, graciously hear my prayer and assist me in my necessities, who livest and reignest world without end. Amen.

ALMIGHTY and Eternal God, who didst glorify Thy faithful confessor, Anthony, with the perpetual gift of working miracles, graciously grant that what we confidently seek through his merits we may surely receive through his intercession. Through Jesus Christ our Lord. Amen.

CLOSING PRAYER AT THE END OF THE NOVENA.

O BLESSED St. Anthony, my faithful intercessor, I have now, through the grace of God and thy assistance, finished the pious exercises in thy honor; I had indeed the will and desire to do all in my power for thy greater honor and glory; but thou knowest my weakness, misery and want of devotion, wherefore I beseech thee to make amends for all my failings and to offer thy merits and good works for me, that I may find grace and hearing with God. Obtain for me through thy merits the blessing of a virtuous life, a true knowledge of my God and of myself, and a perfect mortification of my senses, and a complete triumph over

all temptations. I place myself under thy special protection; assist me to follow thy example in life, and come to my aid in death; in that dread moment let me experience the might of thy help. Amen.

LITANY OF ST. ANTHONY.

[For Private Devotion]

HOLY MARY, Divine Protectress
 of St. Anthony,
 St. Francis, father and director of St.
 Anthony,
 St. Anthony of Padua,
 Glory of Portugal, thy country,
 Light of France, and torch of Italy
 and Spain,
 Beloved of all the people,
 Imitator of St. Francis,
 Faithful observer of thy rules,
 Prodigy of penance,
 Conqueror of the world,
 Lover of the Cross,
 Vanquisher of concupiscence,
 Model of chastity, poverty and obedi-
 ence,
 Searcher of the Gospel,
 Oracle of the Holy Ghost,
 Zealous in the propagation of truth and
 charity,
 Terror of hell,
 Example of the perfect,
 Image of apostolic life,
 Searcher of consciences,

Pray for us.

Director of the ignorant,
 Vessel of Sanctity,
 Powerful in work and miracles,
 Thou who hast been honored by the
 presence of Jesus and Mary,
 Thou who art the help of those in
 danger,
 Thou whose protection is felt by those
 who invoke thee,
 Thou whose assistance we implore effica-
 ciously, in order to find things which
 are lost,
 St. Anthony, the glory of the Brothers
 Minor,

Pray for us.

Let us pray.

WE beseech Thee, O Lord, to grant us for
 intercessor St. Anthony, whose vir-
 tues, prodigies and miracles draw from Thy
 bounty all their merits through our Lord Jesus
 Christ. Amen.



Devotions to the Sacred Humanity of Our Lord.

DEVOTION TO THE FIVE WOUNDS.

FOR the following prayers, recited ten times a month, a plenary indulgence on the 3d of May and 14th of September, and a plenary indulgence on Easter Sunday, if recited daily from Passion Sunday. Partial indulgence of one hundred days, each time:

AN ACT OF CONTRITION.

O JESUS CHRIST, crucified, most amiable Redeemer of my soul, I prostrate myself before Thee. My conscience charges me with the guilt of having nailed Thee to the cross by my own hands, as often as I have committed grievous sins, while I rendered myself loathsome to Thee by my enormous ingratitude. My God, most perfect and sovereign good, and most worthy of all my love, for the favors Thou hast always bestowed on me, miserable sinner as I am, I cannot as I would wish undo my evil works, but I detest them with heartfelt sorrow, because they have displeased Thee, O infinite Goodness. I cast myself prostrate at

Thy sacred feet to sympathize with Thee, to return Thee thanks, and to entreat Thy pardon, and the grace of amendment. With all the devotion of my heart, I offer Thee these prayers.

TO THE WOUND OF THE LEFT FOOT.

O MY Divine Saviour, I humbly adore the sacred wound in Thy left foot, and I feelingly compassionate the intense pain it caused Thee. I thank Thee for the love with which Thou didst labor to overtake me, whilst I was straying in the ways of perdition; wounded as Thou wast by my sins. I offer to the Eternal Father the grief and love of Thy most sacred humanity, in expiation of my wickedness, which I detest with sincere and bitter contrition.

Our Father, Hail Mary, and Glory be to the Father. (*Once.*)

Holy Mother, obtain this favor, that the wounds of our Lord may be impressed on my heart.

TO THE WOUND ON THE RIGHT FOOT.

O MY Divine Saviour, I humbly adore the sacred wound of Thy right foot, and I feelingly compassionate the intense pain it caused Thee. I thank Thee for the love with which Thou didst suffer such intense pain as contracted Thee with spasms, and covered Thee with blood to atone for my transgressions, and the guilty gratifications of my unruly

passions. I offer to the Eternal Father, the grief and love of Thy most sacred humanity, and beseech Him to give me grace to weep bitterly for my past iniquities, to persevere in the good which I have begun, and never again to depart from the obedience due to Thy divine Commandments.

Our Father, Hail Mary, and Glory be to the Father. (*Once.*)

Holy Mother, obtain this favor, that the wounds of our Lord may be impressed on my heart.

TO THE WOUND OF THE LEFT HAND.

O MY Divine Saviour, I humbly adore the sacred wound of Thy left hand, and I feelingly compassionate the intense pain it caused Thee. I thank Thee for having, with such love, averted the scourges, and everlasting damnation, merited by my iniquities. I offer to the Eternal Father the grief and love of Thy most sacred humanity, and beseech Him to give me grace to make use of the remainder of my days in bringing forth worthy fruits of penance, in order to disarm the divine justice provoked by my sins.

Our Father, Hail Mary, and Glory be to the Father. (*Once.*)

Holy Mother, obtain this favor, that the wounds of our Lord may be impressed on my heart.

TO THE WOUND OF THE RIGHT HAND.

O MY Divine Saviour, I humbly adore the sacred wound of Thy right hand, and I feelingly compassionate the intense pain it caused Thee. I thank Thee for having always, and with so much love, bestowed Thy blessings on me whilst I made a most unworthy return. I offer to the Eternal Father the grief and love of Thy most sacred humanity, and beseech Him to convert my heart, to purify my affections, and to give me the grace to perform all my actions agreeably to His holy will.

Our Father, Hail Mary, and Glory be to the Father. (*Once.*)

Holy Mother, obtain this favor, that the wounds of our Lord may be impressed on my heart.

TO THE WOUND OF THE SACRED SIDE.

O MY Divine Saviour, I humbly adore the sacred wound of Thy opened side. I compassionate Thee, O Lord, under this most grievous insult, I thank Thee for the love with which Thou didst suffer Thy side to be pierced, and Thy heart opened, to give us even the last drop of Thy precious blood, that our redemption might be most abundant. I offer to the Eternal Father the outrages suffered, and the love manifested by Thy most holy humanity, in order that my soul, having once entered into,

may never abandon Thy most loving heart, which is ready and desirous to embrace the greatest sinners.

Our Father, Hail Mary, and Glory be to the Father. (*Once.*)

Holy Mother, obtain this favor, that the wounds, etc., *as before.*

A PRAYER TO THE MOST HOLY AND SORROWFUL VIRGIN.

O VIRGIN MARY, Mother of God, martyr of love and sorrow, in beholding the rude treatment and outrages suffered by Jesus, thou hast concurred in the merciful work of my redemption, suffering numberless afflictions, and offering to the Eternal Father His and thy only-begotten Son, as a holocaust and victim of propitiation for my sins. I feelingly compassionate thy most bitter sorrow, and thank thee for thy almost infinite love, in depriving thyself of the blessed fruit of thy womb, Jesus, true God and true man, to save me, a sinner. Interpose thy powerful mediation with Thy Son and His Father, that I may truly correct my morals, so as never to crucify my most loving Redeemer any more by new faults, but that, persevering in His grace till death, I may obtain eternal life, through the merits of His most painful sufferings and death on the cross.

Then say Hail Mary, etc., *three times*

PRAYER.

O JESUS, my Lord and my God! who didst, about the sixth hour, vouchsafe to be nailed to the Cross for the redemption of the world, and on it to shed Thy precious blood for the remission of our sins, we humbly supplicate Thee to grant that, after our death, we may be admitted into the mansions of the blessed, there to adore, love, praise, and enjoy Thee forever.

O SAVIOUR of the world! we humbly supplicate Thee to be, according to Thy tender mercies, propitious to us now, and at the hour of our death, through the intercession of the blessed Virgin Mary, Thy mother, whose soul was pierced with a sword of sorrow, at the foot of the cross.

DEVOTION TO OUR SAVIOUR
AGONIZING ON THE CROSS.

THIS devotion, instituted in the last century in Peru, by Father Alonzo Messia, of the Society of Jesus, has spread over the whole world, and has been enriched by the approbation of the Holy Father. No particular prayers are requisite, but the following have been approved by the Congregation of Rites:

THE SEVEN WORDS UPON THE CROSS.

*Pious Exercise in Memory of the Agony of
Jesus Christ.*

V. O God, stretch forth to aid me.

R. O Lord, make haste to help me.

Glory be to the Father, etc.

The First Word.

“Father, forgive them, for they know not what they do.”

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

O MY beloved Jesus, who for the love of me didst agonize on the Cross that Thou mightest pay by Thy sufferings the debt due to my sins, and didst open Thy divine mouth to obtain my pardon from eternal justice, have mercy on all the faithful in their agony, and on myself when I shall be in that extremity, and, by the merits of Thy most precious blood shed for our salvation, give us a lively sorrow for our sins that we may breathe out our souls into the bosom of Thine infinite mercy. Glory be, etc. (*Three times.*)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Second Word.

"Today thou shalt be with Me in Paradise."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O MY beloved Jesus, who for the love of me didst agonize on the Cross, and with such readiness and bounty didst respond to the faith of the good thief who, in the midst of Thy humiliation, acknowledged Thee to be the Son of God: O Thou who didst assure him of Paradise, have mercy on all the faithful in their agony, and on me when I shall be in that extremity, and, through the merits of Thy most precious blood, revive in our spirits a faith so firm and constant, that it may not waver at any suggestion of the devil, so that we also may obtain the holy reward of Paradise. Glory, etc. (*Three times.*)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Third Word.

"Behold thy mother; behold thy son."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O MY beloved Jesus, who for the love of me didst agonize on the Cross, and, forgetting Thy sufferings, didst leave us, as a pledge of Thy love, Thine own most holy Mother, that through her we might confidently have recourse to Thee in our greatest need, have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the interior martyrdom of this Thy dear Mother, awaken in our hearts a firm hope in the infinite merits of Thy most precious blood, that we may avoid the eternal damnation which our sins have merited. Glory, etc. (*Three times.*)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Fourth Word.

"My God! My God! why hast Thou forsaken Me."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O MY beloved Jesus, who for the love of me didst agonize on the Cross, and, heaping suffering on suffering, didst endure with

infinite patience not only Thy many bodily tortures, but the most heavy affliction of spirit through the dereliction of Thine Eternal Father, have mercy on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most precious blood, give us grace to suffer with true patience all the pains and afflictions of our agony, that, uniting them with Thine, we may be partakers of Thy glory in Paradise. Glory, etc. (*Three times.*)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Fifth Word.

"I thirst."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O MY beloved Jesus, who didst agonize on the Cross for the love of me, and who, not satisfied with all the ignominy and suffering, wouldst willingly have suffered yet more, so that all men might be saved, as was clearly proved when all the torrents of Thy passion would not allay the thirst of Thy tender heart,

have pity on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most precious blood, enkindle such a fire of charity in our hearts as may cause them to languish with the desire of uniting themselves to Thee for all eternity. Glory, etc. (*Three times.*)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Sixth Word.

"It is consummated."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O MY beloved Jesus, who for the love of me didst agonize on the Cross, and from that chair of truth didst announce the completion of the work of our redemption, through which, from being the children of wrath and perdition, we are become the children of God and the heirs of Paradise, have pity on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most precious blood, detach us entirely from the world and from ourselves,

and at the moment of our agony give us grace sincerely to offer Thee the sacrifice of our life in expiation of our sins. Glory, etc. (*Three times.*)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Seventh Word.

"Father, into Thy hands I commend My spirit."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O MY beloved Jesus, who didst agonize on the Cross for the love of me, and who, in completing this great sacrifice, didst accept the will of Thine Eternal Father, by resigning Thy spirit into His hands, and then bowing Thine head and dying, have mercy on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most precious blood, give us, in our agony, an entire conformity to the divine will, that we may be ready either to live or die according as it shall best please Thee, desiring nothing but the accomplishment of Thy blessed will in us. Glory, etc. (*Three times.*)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

PRAYER TO OUR LORD JESUS CHRIST, BOUND TO
THE PILLAR AND SCOURGED.

(*Raccolta.*)

MY Divine Saviour! what didst Thou become when, through love for souls. Thou didst allow Thyself to be bound to the column! Ah! how to the letter were then fulfilled the words of the prophet, that from head to foot Thou wert all wounds, so much so as to be no longer recognizable. What confusion when they stripped the garments from Thy back! What a tearing of the limbs under the tempest of blows, multiplied beyond measure! How like a torrent the blood streamed from the opened veins!

But it was not so much the injustice of the Roman president, nor the cruelty of the soldiers as my sins that scourged Thee. O sad voluptuousness! which cost Thee so much suffering!

Oh! my hard-heartedness when, knowing Thee to have been so tormented for my sake, I have still continued to offend Thee. But henceforth it shall be so no longer. United with Thee by eternal bonds, and embracing Thy

pillar with Thee, so long as life remains to me, I will make satisfaction to Thy offended justice.

By the pillar to which Thou wert bound, by the blows which furrowed Thy innocent flesh, by the blood so copiously shed, merciful Lord, have pity on me, miserable creature, from the snares of the tempter deliver me today, and preserve me forever until, having reached the end of my exile, Thou wilt receive me into Heaven. Amen.



Way of the Cross.

IN THE name of the Father, and of the Son, and of the Holy Ghost.
R. Amen.

Let us represent to ourselves the sorrowful journey which Jesus made to Calvary, when with the Cross on His shoulders, He went to die for love of us. Let us, with all possible tenderness, imagine we accompany our Saviour, weeping, compassionating His sufferings, and thanking Him for suffering on our behalf.

(In making the following Stations, the same indulgences are gained as if they were made at Jerusalem, on the very spot where our Saviour suffered.)

Begin with an act of contrition.

AN ACT OF CONTRITION.

O LORD JESUS CHRIST, lover of our souls, who, for the great love wherewith Thou hast loved us, wouldst not the death of a sinner, but rather that he should be converted and live; I grieve from the bottom of my heart

that I have offended Thee, my most loving Father and Redeemer, unto whom all sin is infinitely displeasing; who hast so loved me that Thou didst shed Thy blood for me, and endure the bitter torments of a most cruel death. O my God! O infinite Goodness! would that I had never offended Thee. Pardon me, O Lord Jesus, most humbly imploring Thy mercy. Have pity upon a sinner for whom Thy blood pleads before the face of the Father.

O most merciful and forgiving Lord, for the love of Thee I forgive all who have ever offended me. I firmly resolve to forsake and flee from all sins, and to avoid the occasions of them; and to confess, in bitterness of spirit, all those sins which I have committed against Thy grace, to be more watchful over myself, to amend my failings, and fulfil Thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

STATION I.

Jesus Condemned to Death.

V. We adore Thee, O Christ, and bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

My Jesus, oft have I signed Thy death-warrant by my sins; save me by Thy death from that death eternal I deserve.

Our Father, Hail Mary, Glory, etc.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

STATION II.

Jesus Bears His Cross.

V. We adore Thee, etc.

My Jesus, who by Thine own will didst take on Thee the Cross I made for Thee by my sins; oh, make me feel their heavy weight, and sorrow for them ever while I live.

Our Father, etc. V. Have mercy, etc.

STATION III.

Jesus falls, for the first time, beneath the Cross.

V. We adore Thee, etc.

My Jesus, the heavy burden of my sins is on Thee, and bears Thee down beneath the Cross. My Jesus, I loathe them, I detest them, I call on Thee to pardon them; may Thy grace help me never to commit them more.

Our Father, etc. V. Have mercy, etc.

STATION IV.

Jesus Meets His Mother.

V. We adore Thee, etc.

Jesus most suffering! Mary, mother most sorrowful! if for the past, by sin, I have

caused Thee pain and anguish, yet by God's assisting grace, it shall be so no more; rather be Ye my love henceforth till death.

Our Father, etc. V. Have mercy, etc.

STATION V.

Simon of Cyrene helps Jesus to carry the Cross.

V. We adore Thee, etc.

My Jesus, blest, thrice blest was he who aided Thee to carry the Cross. Blest shall I be, if I too aid Thee to bear it, by patiently bowing my neck to the crosses Thou shalt send me during life. My Jesus, give me grace to do so.

Our Father, etc. V. Have mercy, etc.

STATION VI.

Jesus and Veronica.

V. We adore Thee, etc.

My tender Jesus, who didst deign to imprint Thy sacred face on the cloth with which Veronica dried the sweat from off Thy brow; imprint in my soul, I pray Thee, the lasting memory of Thy bitter pains.

Our Father, etc. V. Have mercy, etc.

STATION VII.

Jesus falls again.

V. We adore Thee, etc.

My Jesus, oft have I sinned, and oft by sin beat Thee to the ground beneath the Cross.

Help me to use the efficacious means of grace, that I may never fall again.

Our Father, etc. V. Have mercy, etc.

STATION VIII.

Jesus comforts the women of Jerusalem.

V. We adore Thee, etc.

My Jesus, who didst comfort the pious women of Jerusalem, who wept to see Thee bruised and torn; comfort my soul with Thy tender pity, for in Thy pity lies my trust. May my heart ever answer Thine!

Our Father, etc. V. Have mercy, etc.

STATION IX.

Again, a third time, Jesus falls.

V. We adore Thee, etc.

My Jesus, by all the bitter woes Thou didst endure, when a third time the heavy cross bowed Thee to the earth, oh, never, never let me fall away; but rather let me die than ever mortally sin again. Amen. Amen.

Our Father, etc. V. Have mercy, etc.

STATION X.

Jesus stripped and drenched.

V. We adore Thee, etc.

My Jesus, stripped naked of Thy clothes, and drenched with gall, strip me of love for things of earth, and make me loathe all that savors of the world and sin.

Our Father, etc. V. Have mercy, etc.

STATION XI.

Jesus nailed to the Cross.

V. We adore Thee, etc.

My Jesus, by Thine agony when the cruel nails pierced Thy tender hands and feet, and fixed them to the Cross, oh! make me crucify my flesh with Christian penance.

Our Father, etc. V. Have mercy, etc.

STATION XII.

Jesus dies.

V. We adore Thee, etc.

My Jesus, three hours didst Thou hang in agony, and then die for me; let me then die before I sin, and if I live, live for Thy love and faithful service.

Our Father, etc. V. Have mercy, etc.

STATION XIII.

Jesus taken from the Cross and laid in Mary's Arms.

V. We adore Thee, etc.

Mary, Mother most sorrowful, the sword of grief went through thy heart, when thou didst see Jesus lying lifeless in thy arms, ask for me hatred of sin, because sin slew thy Son, and wounded thine own heart. Obtain for me also grace to lead a Christian life and save my soul.

Our Father, etc. V. Have mercy, etc.

STATION XIV.

Jesus laid in the tomb.

V. We adore Thee, etc.

My Jesus, beside Thy body in the tomb I too would lie dead; and if I live, live but to Thee, so one day to taste Heaven's bliss with Thee, fruit of Thy passion and Thy bitter death. Amen.

Our Father, etc.

V. Have mercy, etc.

*Oremus.**Let us pray.*

DEUS, qui Unigeniti Filii tui pretioso sanguine vivificæ crucis vexillum sanctificare voluisti; concede quæsumus, eos, qui ejusdem sanctæ crucis gaudent honore, tua quoque ubique protectione gaudere. Per eundem Christum Dominum nostrum.

GOD, who by the Precious Blood of Thy Only-begotten Son didst sanctify the standard of the Cross, grant, we beseech Thee, that we who rejoice in the glory of the same Holy Cross, may feel everywhere the gladness of Thy sovereign protection. Through the same Christ our Lord.

End with one *Pater*, *Ave*, and *Gloria*, for the intention of the Sovereign Pontiff.

Beads for the Dying.

SAY on the large beads:

S O most merciful Jesus, who so ardently desired the salvation of souls, we beseech Thee by the agony of Thy Most Sacred Heart, and by the sorrows of Thy Immaculate Mother, purify in Thy precious blood all the sinners of the earth who are now in their agony or about to die. Amen. (100 days' indulgence.)

Say on the ten small Beads:

Agonizing Heart of Jesus, have mercy on the dying.

At the end of each decade:

Mother of Perpetual Succor, pray for the dying.

At the conclusion say:

O Eternal Father, I offer unto Thee all the sufferings of Our Blessed Lord, on behalf of those who are now in their last agony, that their souls may be saved.

O Jesus, by Thine own most bitter agony, have mercy on the dying.

O Jesus, who didst commend Thy soul into the hands of Thy Father, give to those who are now dying the grace of a perfect confidence in Thy love and of abandonment to Thy will.

O Jesus, by Thy bitter Passion, give, I beseech Thee, the grace of contrition to the poor sinners who are to die this day.

O God of all mercy, have mercy on those who are this day struck suddenly by death.

(No special rosary beads are required for this Rosary.)

O MARY, pierced with sorrow,
Remember, reach and save
The soul that goes tomorrow
Before the God that gave.
As each was born of woman,
For each in utter need,
True comrade and brave foeman,
Madonna, intercede!

Devotions for the Sick.

UNION WITH THE PASSION OF OUR LORD, FOR
THE TIME OF OUR AGONY.

O MY Saviour! to ease the agony I must endure, Thou didst suffer a mortal agony Thyself. At this moment my soul is sorrowful unto death; let then the sadness and sorrow of Thy agony sanctify mine. Oh! let the sweat of blood, which came from Thy adorable body sanctify my sweat of death! Support and comfort me, Thy poor child, and grant me a speedy deliverance from this agony; but Thy will, not mine, be done.

O my Saviour! Saviour of the greatest sinners! Thou receivedst with kindness the kiss of Judas, calledst him friend at the moment he betrayed Thee, Thou didst look with compassion on St. Peter, who denied Thee, and didst call for pardon on the Jews who crucified Thee. Oh, then, my Saviour, pardon me; pardon my sins of malice like those of Judas, my sins of weakness like that of St. Peter, and my sins of ignorance like those of the Jews. Thou ceasest not to be the Saviour, the Friend of

sinner, the Lamb of God, who takest away the sins of the world: give me then the kiss of peace, which Judas did not profit by; the look of mercy, which converted St. Peter; and grant me the pardon Thou invokest on Thy murderers.

My Saviour and my God! do not leave me, I am in the fire of tribulation. I have no consolation, no help, no salvation but in Thee. Remember, Thou didst suffer to save me; apply to me, at this moment, which is to decide my eternal lot, the merits of the blood Thou didst shed for me, that all my sins may be blotted out. Let Thy humiliations repair my sins of pride; Thy blows and wounds my hateful sensualities; Thy obedience unto death, my disobedience and revolts. O my Saviour! say to me, Thy poor sinful child trusting in Thy mercy, what Thou didst say to the sinner converted at Thy side: *This day thou shalt be with Me in Paradise.* Let me hide in Thy wounds and take shelter in Thy heart. In this trying hour, say to Thy Mother for me: Behold thy child. My Jesus, my God, into Thy hands I commend my spirit.

PRAYERS TO BE RECITED BY THE ASSISTANTS
WHEN A DYING PERSON LOSES THE
USE OF SPEECH.

LORD JESUS CHRIST, we beseech Thee, by Thy bitter agony and prayer in the garden, that Thou wouldst be pleased to be an advocate with Thy Eternal Father, in behalf

of this Thy servant. Lay before Him all those drops of blood, which, in Thy anguish of spirit, flowed from Thy body, and offer them for the remission of all his [her] sins; that, in this hour of extremity, he [she] may be discharged from that handwriting of sin which stands against him [her], and from that punishment which he [she] fears to be too justly due to his [her] sins.

Our Father, etc. Hail Mary, etc.

LORD JESUS CHRIST, who for our salvation, wast pleased to suffer death on the Cross; we beseech Thee to offer up all the anguish and pains which Thou didst then endure, and most especially at the hour of Thy death, in behalf of this Thy servant, that they may be accepted in his [her] favor, for the good of his [her] soul, for the obtaining of a happy hour, and for the release from that punishment which he [she] has deserved for his [her] sins.

Our Father, etc. Hail Mary, etc.

LORD JESUS CHRIST, who hadst so boundless a love for man that it induced Thee to become man for our salvation, we beseech Thee to let this Thy infinite charity and goodness toward mankind so plead with Thy Eternal Father in behalf of this Thy poor servant, that, by Thy powerful mediation, his [her] soul, at the moment of its departure from the body, being freed from the bonds of sin, may

find a free admittance through the gate that leads to the mansions of eternal bliss.

Our Father, etc. Hail Mary, etc.

LORD JESUS CHRIST, who by Thy precious blood hast redeemed us; we beseech Thee to imprint deeply on the soul of this Thy servant the memory of Thy most sacred wounds, that having them perpetually in his [her] sight he [she] may be encouraged to suffer with patience and resignation, and be armed against all the pangs of death. Thus let him [her] cheerfully submit to all the difficulties of his [her] condition, and begin, even here, to be united to Thee with a love that shall never end.

Grant him [her] now to partake of the fruit of Thy holy incarnation, of Thy bitter passion, of Thy glorious resurrection and admirable ascension.

Grant that he [she] may be sensible of the effects of Thy holy mysteries and sacraments, and of all the prayers which are offered to Thee by the whole Church.

REMEMBER, O Lord! that Thou wast once in the straits of death; that in this extremity, after crying out to Thy Eternal Father and commending Thy spirit to Him, Thou didst expire. Behold now this Thy servant in his [her] anguish crying aloud to Thee; stand Thou by him [her], defend and comfort him [her] in this his [her] distress, and receive his [her] soul into Thy merciful embraces.

REMEMBER, O Jesus! that Thy arms were stretched forth, Thy side opened, and Thy sacred head bowed down on the cross; have regard now, we beseech Thee, to the soul of this Thy servant, which, departing out of this world, seeks refuge in Thee; receive it into Thy arms, clasp it to Thy breast, and there let it hide itself, secure from the attacks of all its enemies, till the anger of God pass over. Into Thy hands we commend his [her] spirit, which has been created and redeemed by Thee; despise not, we beseech Thee, the work of Thy hands.

O CHRIST JESUS, who wast crucified for our redemption! we beseech Thee, by that love which brought Thee from Heaven, to have compassion on the soul of this Thy servant; forgive him [her] all his [her] sins, and by the merits of Thy bitter passion, satisfy for all his [her] failings, and supply his [her] defects. Lord, let him [her] now experience the multitude of Thy tender mercies, and be sensible of Thy infinite goodness. Dispose his [her] soul by Thy grace, that she may be prepared at Thy call to go forth to meet Thee her heavenly bridegroom; grant him [her], we beseech Thee, true patience and perfect resignation in his [her] pains and anguish; give him [her] a full discharge from all his [her] sins; confirm his [her] faith; strengthen his [her] hope, and perfect his [her] charity, that, departing hence, his [her] soul may be received into Thy mercy.

O dear Redeemer! by that distress which Thou didst suffer on the Cross, when Thou criedst out to Thy eternal Father, we pray Thee to show mercy to this Thy servant, in his [her] extremity; hear the sighs and desires of his [her] heart; and since he [she] is now deprived of the faculty of speech, speak Thou for him [her], we beseech Thee, who art the eternal Word, and to whom the Father will refuse nothing.

BY Thy victory over death, and the infinite merits of Thy passion, we beseech Thee, in behalf of this Thy servant, to have thoughts of peace, mercy, and comfort, and not those of affliction. Bear him [her] up against all distrust and despair, deliver him [her] from his [her] necessities, and be his [her] comforter in his [her] distress. Let those hands, which were once nailed to the Cross, now plead for him [her], and obtaining his [her] pardon, conduct him [her] into Thy eternal rest. Amen.

THE RECOMMENDATION OF A SOUL DEPARTING.

LORD, have mercy on us.
Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary,

All ye holy Angels and Archangels,

Holy Abel,

All ye choirs of the just,

} Pray for
him [her]

Holy Abraham, St. John the Baptist, St. Joseph, All ye Patriarchs and Prophets, St. Peter, St. Paul, St. Andrew, St. John, All ye holy Apostles and Evangelists, All ye holy Disciples of our Lord, All ye holy Innocents, St. Stephen, St. Lawrence, All ye holy martyrs, St. Sylvester, St. Gregory, St. Augustine, All ye holy bishops and confessors, St. Benedict, St. Francis, St. Camillus, St. John of God, All ye holy monks and hermits, St. Mary Magdalen, St. Lucy, All ye holy virgins and widows, All ye Saints of God, <i>make intercession for</i> <i>him [her].</i> Be merciful, <i>spare him [her], O Lord!</i> Be merciful, <i>deliver him [her], O Lord!</i> Be merciful, <i>receive him [her], O Lord!</i>	} <i>Pray for him [her].</i> }
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From Thy anger,
From the danger of death,
From an ill end,
From the pains of hell,
From all evil,
From the power of the devil,
Through Thy nativity,
Through Thy Cross and passion,
Through Thy death and burial,
Through Thy glorious resurrection,
Through Thy admirable ascension,
Through the grace of the Holy Ghost,
the Comforter,

Deliver him [her], O Lord.

In the day of judgment,

We, sinners, *beseech Thee to hear us.*

That Thou spare him [her], *we beseech Thee to hear us.*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Let us pray.

DEPART, O Christian soul, out of this miserable world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the Angels, Archangels, Thrones, Dominations, Cherubim and Seraphim; in the name of the patriarchs and prophets, of the holy Apostles and evangelists, of the holy martyrs and

confessors, of the holy monks and hermits, of the holy virgins, and of all the Saints of God; let thy place be this day in peace, and thy abode in holy Sion: Through Christ our Lord. Amen.

GOD of clemency! God of goodness! O God! who, according to the multitude of Thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this Thy servant N., and grant him [her] a full discharge from all his [her] sins, who most earnestly begs it of Thee. Renew, O most merciful Father! whatever is corrupt in him [her] through human frailty, or by the snares of the enemy; make him [her] a true member of the Church, and let him [her] partake of the fruit of Thy redemption. Have compassion, O Lord! on his [her] tears, and admit him [her] to the sacrament of Thy reconciliation, who has no hope but in Thee: Through Christ our Lord. Amen.

I RECOMMEND thee, dear brother [sister], to Almighty God, and commit thee to His mercy, whose creature thou art; that having paid the common debt by surrendering thy soul thou mayest return to thy Maker, who formed thee out of the earth. May, therefore, the noble company of Angels meet thy soul at its departure; may the court of the Apostles receive thee; may the triumphant army of glorious martyrs conduct thee; may the crowd

of joyful confessors encompass thee; may the choir of blessed virgins go before thee; and may a happy rest be thy portion in the company of the patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in His presence forever. Mayest thou be a stranger to all who are condemned to darkness, chastised with flames, and punished with torments. May God command thy wicked enemy, with all his evil spirits, to depart from thee. At thy approach, encompassed by Angels, may the infernal spirits tremble and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate Him fly before His face: let them vanish like smoke; or as wax before the fire, so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in His presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to Heaven. May Christ Jesus, who wast crucified for thee, deliver thee from torments; may He deliver thee from eternal death, who for thy sake vouchsafed to die. May Christ Jesus, the Son of the living God, place thee in His garden of paradise; and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and place thee at His right hand, in the inheritance of His elect. Oh! may it be thy happy lot to behold thy Redeemer face to face; to be

ever in His presence, in the beatific vision of that Eternal Truth, which is the joy of the blessed. And thus placed among those happy spirits, mayest thou be forever filled with heavenly sweetness. Amen.

Receive Thy servant, O Lord, into that place, where he [she] may hope for salvation from Thy mercy. Amen.

Deliver, O Lord! the soul of Thy servant from all the dangers of hell, and from all pain and tribulation. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Enoch and Elias from the common death of the world. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Noah in the flood. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Abraham from the midst of the Chaldeans. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Job from all his afflictions. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Isaac from being sacrificed by his father. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Lot from Sodom, and the flames of fire. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Moses from the hands of Pharaoh, King of Egypt. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Daniel from the lions' den. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful king. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Susanna from her false accusers. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst David from the hands of Saul and Goliah. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Peter and Paul out of prison. Amen.

And, as Thou deliveredst that blessed virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and bring it to the participation of Thy heavenly joys. Amen.

Let us pray.

WE commend to Thee, O Lord, the soul of this Thy servant, and beseech Thee, O Jesus Christ, Redeemer of the world! that, as in Thy mercy to him [her], Thou becamest man, so now Thou wouldst vouchsafe to admit him [her] into the number of the blessed. Remember, O Lord! that he [she] is Thy creature, not made by strange gods, but by Thee, the only true and living God; for there is no

other God but Thee, and none can work Thy wonders. Let his [her] soul find comfort in Thy sight, and remember not his [her] former sins, nor any of those excesses which he [she] has fallen into, through the violence of passion and corruption. For although he [she] has sinned, yet he [she] has still retained a true faith in Thee, Father, Son, and Holy Ghost; he [she] has had a zeal for Thy honor, and faithfully adored Thee, his [her] God, and the Creator of all things.

REMEMBER not, O Lord! the sins and ignorances of his [her] youth; but according to Thy great mercy, be mindful of him [her] in Thy eternal glory. Let the heavens be opened to him [her], and let the Angels rejoice with him [her]. May St. Michael, the Archangel, the chief of the heavenly host, conduct him [her]; may blessed Peter, the Apostle, to whom were given the keys of the Kingdom of Heaven, receive him [her]; may holy Paul, the Apostle, and chosen vessel of election, assist him [her]; may St. John, the beloved disciple, to whom the secrets of Heaven were revealed, intercede for him [her]; may all the holy Apostles, to whom was given the power of binding and loosing, pray for him [her]; may all the chosen servants and blessed martyrs of God, who, in this world, have suffered torments for the sake of Christ, intercede for him [her]; that, being delivered from this body of corruption, he [she] may be admitted into

the Kingdom of Heaven; through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

If the sick person continues in distress of agony, it may be proper for the assistants to continue in prayer, repeating the preceding prayers, or saying the Penitential Psalms.

When the soul has departed, the following Responsive is to be said:

COME to his [her] assistance, all ye Saints of God; meet him [her], all ye Angels of God; receive his [her] soul, and present it now before its Lord. May Jesus Christ receive him [her], and the Angels conduct him [her] to his [her] place of rest; may they receive his [her] soul, and present it now before its Lord.

V. Eternal rest grant him [her], O Lord! and let perpetual light shine upon him [her]. May the Angels present him [her] now before the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant him [her], O Lord!

R. And let perpetual light shine upon him [her].

V. From the gates of hell,

R. Deliver his [her] soul, O Lord!

V. May he [she] rest in peace.

R. Amen.

V. O Lord, hear my prayer;

R. And let my cry come unto Thee.

Let us pray.

TO Thee, O Lord, we recommend the soul of Thy servant N., that being dead to this world, he [she] may live to Thee; and whatever sins he [she] has committed through human frailty, we beseech Thee, in Thy goodness, mercifully to pardon; through Christ our Lord. Amen.

Then the following prayer for the assistants may be added:

GRANT, O Lord! that, while we here lament the departure of Thy servant, we may ever remember, that we are most certainly to follow him [her]. Give us grace to prepare for that last hour, by a good life, that we may not be surprised by a sudden death; but be ever watching when Thou shalt call, that so with the Spouse, we may enter into eternal glory; through Jesus Christ our Lord. Amen.

DE PROFUNDIS.

Psalm CXXIX.

Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice.

Oh, let Thine ears consider well: The voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.

My soul hath waited on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

For with the Lord there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Give them eternal rest, O Lord.

R. And let perpetual light shine upon them.

Let us pray.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed, the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

V. May they rest in peace.

R. Amen.

Mass for the Dead.

A PRAYER BEFORE MASS.

O ETERNAL GOD! who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, kindred, and benefactors, and by the institution of the Sacrifice of the Mass, has left us the means of testifying our love and gratitude toward them even after death, vouchsafe that the Mass I this day offer in union with Thy minister, for the souls of *N.* and *N.*, may shorten their sufferings, if they be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, or ancestors, tormented in these intense flames, who were the instruments of Thy Providence, in bestowing on me existence, education and innumerable other blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to Thy eternal joys; through Jesus Christ our Lord. Amen.

AT THE BEGINNING OF MASS.

O ALMIGHTY GOD! with whom the spirits of the just live, and in whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless Thee for the Saints already admitted into Thy glory, so we humbly offer up our prayers for the afflicted souls who continually sigh after the day of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold Thee, and in Thy glorious light eternally rejoice; through Jesus Christ our Lord. Amen.

INTROIT.

GRANT them, O Lord, eternal rest, and let perpetual light shine on them. (Ps. lxiv.) A hymn becometh Thee, O Lord, in Sion, and a vow shall be paid Thee in Jerusalem: hear my prayer, all flesh shall come to Thee. Grant them, etc., *to Ps.*

Lord, have mercy on us.	} <i>Each repeated three times.</i>
Christ, have mercy on us.	
Lord, have mercy on us.	

COLLECT

O GOD! the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their

sins; that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest, etc.

EPISTLE. (Apoc. xiv. 13.)

IN those days: I heard a voice from Heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors: for their works follow them.

GRADUAL.

ETERNAL rest grant to them, and may perpetual light shine on them. *V.* (Ps. cxi.). The just shall be in everlasting remembrance: he shall not fear the evil hearing.

TRACT.

RELEASE, O Lord! the souls of all the faithful departed, from the bonds of their sins. *V.* And by the assistance of Thy grace, may they escape the sentence of condemnation. *V.* And enjoy the bliss of eternal light.

SEQUENCE.

D IES iræ, dies illa	N IGHER still, and
Solvat sæculum in	still more nigh
favilla.	Draws the day of
Teste David cum Sibylla.	prophecy,
	Doom'd to melt the earth
	and sky.

Quantus tremor est fu-	Oh, what trembling there
turus,	shall be.

Quando Judex est ven- turus,	When the world its Judge shall see,
Cuncta stricte discussu- rus!	Coming in dread majesty!
Tuba mirum spargens so- num	Hark! the trump, with thrilling tone,
Per sepulchra regionum,	From sepulchral regions lone,
Coget omnes ante thro- num.	Summons all before the throne:
Mors stupebit et natura,	Time and death it doth appal,
Cum resurget creatura, Judicanti responsura.	To see the buried ages all Rise in answer to the call.
Liber scriptus proferetur,	Now the books are open spread;
In quo tōtum continetur,	Now the writing must be read,
Unde mundus judicetur.	Which condemns the quick and dead.
Judex ergo cum sedebit,	Now before the Judge se- vere,
Quidquid latet apparebit:	Hidden things must all ap- pear;
Nil inultum remanebit.	Nought can pass unpun- ish'd here.
Quid sum miser tunc dic- turus?	What shall guilty I then plead?
Quem patronum roga- turus,	Who for me will inter- cede,
Cum vix justus sit se- curus?	When the saints shall comfort need!
Rex tremendæ majestatis, Qui salvandos salvas gra- tis,	King of dreadful majesty, Who dost freely justify,
Salva me, fons pietatis.	Fount of pity, save Thou me!

Recordare Jesu pie, Quod sum causa tuæ viæ, Ne me perdas illa die.	Recollect, O Love divine 'Twas for this lost sheep of Thine Thou Thy glory didst re- sign:
Quærens me sedisti lassus, Redemisti crucem passus: Tantus labor non sit cas- sus.	Satest, wearied seeking me, Sufferedst upon the tree: Let not vain Thy labor be.
Juste Judex ultionis, Donum fac remissionis Ante diem rationis.	Judge of justice, hear my prayer; Spare me, Lord, in mercy spare; Ere the reckoning-day ap- pear.
Ingemisco tanquam reus, Culpa rubet vultus meus, Supplici parce Deus.	Lo, Thy gracious face I seek; Shame and grief are on my cheek; Sighs and tears my sor- row speak.
Qui Mariam absolvisti, Et latronem exaudisti, Mihi quoque spem dedisti.	Thou didst Mary's guilt forgive; Didst the dying thief re- ceive; Hence doth hope within me live.
Preces meæ non sunt dig- næ: Sed tu bonus fac be- nigne, Ne perenni cremer igne.	Worthless are my pray- ers, I know; Yet, oh, cause me not to go Into everlasting woe.
Inter oves locum præsta, Et ab hædis me sequestra,	Sever'd from the guilty band, Make me with Thy sheep to stand.

Statuens in parte dextra.	Placing me on Thy right hand.
Confutatis maledictis,	When the cursed in anguish flee
Flammis acribus addictis,	Into flames of misery;
Voca me cum benedictis.	With the blest then call Thou me.
Oro supplex et acclinis,	Suppliant in the dust I lie;
Cor contritum quasi cinis;	My heart a cinder, crush'd and dry;
Gere curam mei finis.	Help me, Lord, when death is nigh.
Lacrymosa dies illa,	Full of tears and full of dread
Qua resurget ex favilla,	Is the day that wakes the dead,
Judicandus homo reus.	Calling all, with solemn blast,
Huic ergo parce Deus;	From the ashes of the past.
Pie Jesu Domine	Lord of mercy, Jesus blest,
Dona eis requiem.	Grant the faithful light and rest.

Amen.

Amen.

GOSPEL. (John vi. 51, 55.)

AT that time: Jesus said to the multitude of the Jews: I am the living bread, which came down from Heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is My flesh for the life of the world. The Jews therefore strove among

themselves, saying: How can this Man give us His flesh to eat? Then Jesus said to them: Amen, Amen, I say unto you, except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up in the last day.

OFFERTORY.

LORD JESUS CHRIST, King of Glory! deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them, lest they fall into darkness; and let the standard-bearer, St. Michael, bring them into the holy light. *Which Thou promisedest of old to Abraham and his posterity. *V.* We offer Thee, O Lord, a sacrifice of praise and prayers; accept them on behalf of the souls we commemorate this day, and let them pass from death to life. *Which Thou, etc., to *V.*

AT THE OBLATION AND SUBSEQUENT PRAYERS.

O GOD! what victim can better appease Thy justice, than that which we are going to offer in this unbloody renewal of the sacrifice of the cross? As that divine oblation disarmed Thy wrath, and induced Thee to revoke the sentence of condemnation pronounced against mankind, so mercifully grant that this adorable sacrifice may atone for the sins and

imperfections of those souls for whom it is offered; that being released from the flames by which they are surrounded, they may be received into Thy kingdom, and through the passion and death of our divine Redeemer, pass into eternal joys.

O all-bountiful Jesus! who art the propitiation for the living and the dead, what thanks are due to Thee for having left us this divine sacrifice, and for having thus rendered it available to the souls of the faithful departed; mercifully grant that they for whom it is offered this day, being released from suffering, may shortly prove powerful advocates for us in Heaven, who now intercede for them on earth. Amen.

PSALM CXXIX. *paraphrased.*

OUT of the depths I have cried to Thee, O Lord, Lord hear my voice.—Sensible of my own nothingness and unworthiness, I raise my voice to Thee, O King of glory, and entreat Thee to listen favorably to the prayer of Thy servant.

Let Thine ears hearken to the voice of my supplication.—Despise not the work of Thy hands, reject not the humble efforts of Thy unworthy servant on behalf of those suffering souls who now burn with the most inflamed desire of being united to Thee.

If Thou, O Lord, shalt mark our iniquities, O Lord who can abide it?—If Thou wilt consider the multitude of my offences; if Thou

wilt view me in the terror of Thy justice, I must flee from this altar, and, instead of trying to plead the cause of others, endeavor to hide myself from Thy wrath.

For with Thee there is mercy, and by reason of Thy law I have waited on Thee, O Lord.—Let Thy mercy, O God, interpose now between me and Thy justice, and having purified my soul in the blood of the spotless victim now offered for the living and the dead, may my prayers find a gracious acceptance in Thy sight.

My soul hath waited on His word, my soul hath hoped in the Lord.—Covered with the precious merits of my divine Saviour, and sheltering myself under the standard of the cross, the source of all hope, I claim the release of those suffering souls who know that their Redeemer liveth, and whose only hope rests on His sacred passion and death.

From the morning watch even unto night, let Israel hope in the Lord.—Night and day shall I continue my supplications, O God of Israel; be not deaf to my cries, and reject not the voice of my mourning.

For with the Lord there is mercy, and with Him plenteous redemption.—Let that mercy, O my God, which Thou delightest to exercise, be applied to those whose greatest torment is the absence of Thy sweet and adorable presence. Jesus Christ, a willing victim on this new Calvary, pleads powerfully for the perfect remission of every stain that now separates them from Thee.

And He shall redeem Israel from all his iniquities.—Jesus Christ the just, now become an object of malediction for the sins of His people, claims for those departed objects of our solicitude that gracious pardon announced by the prophet to repentant Israel; His sacred merits we presume to offer in atonement for the residue of human frailty.

SECRET.

LOOK down favorably, we beseech Thee, O Lord! on the sacrifice we offer for the souls of Thy servants: that as Thou wast pleased to bestow on them the merit of Christian faith, Thou wouldst also grant them its abundant reward. Through, etc.

AT THE PREFACE.

IT IS truly meet and just, right and salutary, that we should at all times and in all places, give thanks to Thee, holy Lord, Father Almighty, eternal God: through Christ our Lord. In whom the hope of a blessed resurrection has shown forth to us, so that we, who are saddened by the fixed decree of death, are consoled by the hope of future immortality. For the life of Thy faithful, O Lord, is changed, not destroyed; and when the house of this earthly sojourn is dissolved, an eternal dwelling in heaven is obtained.

And therefore, with the angels and arch-angels, with the thrones and dominations, and with the whole celestial choir, we sing the hymn of Thy glory, saying without end: Holy,

Holy, Holy is the Lord God of Sabaoth; the heavens and the earth are full of Thy glory. Hosanna to Him, who is on high. Blessed is He, who cometh in the name of the Lord. Hosanna in the highest.

AT THE CANON.

WE recommend to Thee, O Lord! the souls of Thy servants, *N. N.*; and as in mercy to them, Thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord! that the souls for whom we pray are Thy creatures, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee—none that can work wonders like unto Thine.

Let their souls find comfort and mercy in Thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation; for, though they sinned, they still retained a true faith in Thee, O holy Trinity, Father, Son and Holy Ghost, and a lively zeal for Thy honor: they faithfully adored, and died in favor with Thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord, we beseech Thee, the sins and ignorance of their youth; but, according to Thy great mercy, be mindful of

them in Thy glory. May the heavens be now opened to receive them. May the Archangel St. Michael, chief of the heavenly host, conduct them. May the holy Angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter the Apostle, to whom were given the keys of the kingdom of Heaven, receive them. May holy Paul the Apostle, who was a vessel of election, help them. May St. John, the beloved Disciple, to whom God revealed the secrets of Heaven, intercede for them. May all the holy Apostles, to whom was given the power of binding and loosing, pray for them. May all the blessed and chosen servants of God intercede for them, that, being delivered from present confinement and suffering, they may be admitted into the Kingdom of Heaven, through the assistance and merits of our Lord and Saviour Jesus Christ. Who livest, etc.

And now, all-powerful God! at this awful moment, when, by the words of consecration, Thy divine Son is actually present, I offer up to Thee this same beloved Son, who died for mankind, I humbly entreat Thee, through the infinite merits of His death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

AT THE ELEVATION OF THE HOST.

HAIL! most blessed Jesus! eternal Son of the Most High God! O deign to be merciful to those for whom we pray. Thou

who didst expire on the cross for their sakes, give rest to their souls. To whom shall we apply, but to Thee? Thou hast the words of eternal life, by which Thou canst shorten their sufferings, and give them eternal rest.

AT THE ELEVATION OF THE CHALICE.

HAIL! sacred blood! that flowed for the sins of the world! wash away whatever stains may render Thy servants unfit to be admitted into Heaven. O good and merciful God! look on the face of Thy Christ, in whom Thou art always well pleased, and permit the souls for which He suffered to rest eternally in Thy divine presence.

AFTER THE ELEVATION.

LORD JESUS CHRIST! we earnestly entreat Thee, by Thy bitter agony and prayer in the garden, to become an advocate with Thy Eternal Father, on behalf of Thy servants *N. N.* Lay before Him, we conjure Thee, all those drops of blood which, in Thy anguish of spirit, flowed from Thy sacred body, and offer them as a sacrifice of atonement, that thereby the souls of *N. N.* may be discharged from all the punishment still inflicted by divine justice on the guilt of sin.

Lord Jesus! who wast pleased to suffer death on the cross for the redemption of mankind, we humbly beseech Thee to offer up all that anguish and pain which Thou didst endure,

especially at the moment of Thy death, on behalf of Thy servants, that Thy precious merits may be accepted for the repose of their souls, as superabundant atonement for that punishment which may still remain due for sin.

Lord Jesus Christ, who so loved us as to become man for our salvation, we beseech Thee to represent to the Eternal Father Thy infinite charity and goodness on behalf of Thy servants, *N. N.*, plead their cause, that by such powerful mediation they may be freed from unspeakable pains and find the gates of life open to receive them.

O Lord, grant them to partake now of the fruits of Thy holy incarnation, of Thy bitter passion, of Thy glorious resurrection, and admirable ascension: grant that they may be sensible of the effects of this holy sacrifice, and of all the prayers which are offered to Thee by the whole Church. Remember, O compassionate Jesus! that Thy sacred arms were stretched forth on the cross; that in the excess of Thy torments, Thou didst cry out to Thy Eternal Father, commending Thy spirit to Him; have compassion now, we beseech Thee, on the souls of Thy servants *N. N.*, who in a state of suffering expect relief from Thee; receive them into Thy arms; give them shelter in Thy adorable heart from all molestation till the anger of God pass over. Into Thy hands we commend their spirits; despise not, we beseech Thee, those souls, which are the work of Thy hands, created and redeemed by Thee. O divine Jesus,

vouchsafe to look on them with eyes of mercy and compassion; and grant them comfort, peace and eternal rest.

By that love which brought Thee from Heaven, and by the infinite merits of Thy death, have compassion on the souls of Thy servants *N. N.*; satisfy for all their sins, failings, and defects; let them now experience the multitude of Thy tender mercies; make them sensible of the excess of Thy goodness; and since they can do nothing to mitigate the pains of purgatory, speak Thou for them, we beseech Thee; Thou, who art the Eternal Word, and to whom the Father can refuse nothing.

Repeat the Lord's Prayer with the Priest, after which say:

O DIVINE Lord! whose adorable heart ardently sighs for the happiness of Thy banished children, we humbly beseech Thee to remember the souls of Thy servants for whom we pray; command them, we conjure Thee, to be received by Thy holy Angels, and conveyed to the abodes of rest and peace. Amen.

AT THE AGNUS DEI.

LAMB of God, who takest away the sins of the world, grant them rest. Lamb of God, who takest away the sins of the world, grant them rest. Lamb of God, who takest away the sins of the world, grant them everlasting rest.

FROM THE AGNUS DEI TO THE COMMUNION.

O ETERNAL GOD! behold here on this altar, as was once on the cross, Thy dear and only Son, the beloved object of Thy complacency. Behold this adorable Victim, who, to appease Thy anger, sacrifices His own precious body and blood; that body, which was torn with stripes, and covered with wounds; and that blood, which was shed to wash away the sins of the world. He immolates Himself with the same excess of mercy and love, as He did on Mount Calvary. Oh! let not this sacred blood be shed in vain, but grant that its infinite merits may be applied to the souls of Thy suffering servants, and give them admittance to Thy presence, that they may bless and praise Thee forever and ever. Ah, my God! Thou knowest that the flames which surround them are not more active than their ardent desire to behold Thee.

When shall these souls be united to Thee, O God? When shall they see Thee in the land of the living? Till then, they sigh and bewail their banishment, desiring continually to enjoy Thy divine presence—to be admitted into Thy eternal kingdom. Alas! while myriads of blessed spirits see, love and enjoy Thee incessantly; while they are inebriated with the plenty of Thy house, the souls of these Thy servants are perhaps burning in flames, plunged in darkness, and far removed from the light of Heaven. O Thou, who art infinite in mercy!

be not deaf to my supplications for their speedy relief. O blessed Angels and Saints! vouchsafe to join me in making intercession for N. N., and obtain for them admittance into thy happy society. As the hart pants after the fountain of living waters, so do these souls thirst after Thee, O God! the inexhaustible source of eternal and ineffable joys. Thou knowest the longing sighs of these suffering souls, O infinitely bountiful and compassionate Father! and Thou alone canst terminate their banishment. Thou canst open that spring of living water, for which they so ardently thirst; Thou canst fill their hungry souls with good things, and bestow on them the inheritance purchased by the blood of a dying Saviour. Draw aside, then, the veil which hides Thy amiable countenance; for what do these souls desire, but to contemplate, praise, and love Thee, their Sovereign Good, for all eternity.

AT THE COMMUNION.

I MOST ardently desire, O my adorable Saviour, that thou wouldst this day honor the dwelling of my heart by Thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory whom Thou lovest, though Thy justice forces Thee to banish them for a time from their heavenly inheritance. Look, nevertheless, O merciful Redeemer, on the work of Thy hands: hasten the happy hour of their

deliverance, and grant that, partaking spiritually of the merits of Thy august sacrifice, I may submissively accept, and patiently bear all that is disagreeable and painful to inclination, and thus avert a long separation from Thee after the close of my mortal life. Amen.

POSTCOMMUNION.

GRANT, we beseech Thee, O Lord! that our humble prayers on behalf of the souls of Thy servants, both men and women, may be profitable to them; so that Thou mayest deliver them from all the punishment due to their sins, and make them partakers of the redemption Thou hast purchased for them. Who livest, etc.

AT THE LAST GOSPEL.

MAY now the bright company of Angels meet thy souls, O departed servants of the Lord; may the crowd of Apostles receive thee; may the triumphant army of glorious martyrs conduct thee, and may a happy rest be thy portion in the company of the patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in His presence forever.

May thy God arise, and put thy enemies to flight. Let them vanish like smoke, and as wax before the fire, so let them perish. May all the reprobate of hell be filled with con-

fusion and shame; but let the just and elect rejoice and be happy in the presence of God, and mayest thou be of that blessed number. May Christ Jesus Himself rescue thee from torments, who lovingly died for thee. May the eternal Son of the living God place thee in His garden of Paradise, and may He, the true Shepherd, own thee for those of His flock; may He liberate thee from confinement, and place thee at His right hand in the inheritance of His elect. We pray that it may be thy happy lot to behold thy Redeemer face to face; to be forever in His presence, in the vision of that truth which is the joy of the blessed; and thus placed among those happy spirits, mayest thou be forever replenished with heavenly sweetness. Amen.

A PRAYER AFTER MASS.

AND now, O God! having recommended to Thy mercy the souls of Thy departed servants, grant we may ever remember that we are most certainly to follow them. Give us grace to prepare for our last hour by a good life, that so death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of those who have the misfortune of being at variance with Thee; inspire them, we humbly beseech Thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life,

and the certainty of death, they may be sincerely converted, and obtaining pardon for their sins in this life, be happy with Thee forever in the next. Amen.

THE ABSOLUTION,

OR PRAYERS, WHICH, AFTER MASS, ARE SAID
OVER THE BODY OF THE DECEASED PERSON
ABOUT TO BE BURIED.

These prayers are also said at the catafalque, after a Solemn Mass on All Souls' Day, or after any Requiem High Mass, but on such occasions the prayer Enter not into judgment is omitted, and the service begins with the Responsory, Libera.

The Priest, in a black cope, goes down to the bier, accompanied by ministers bearing the Cross, the Censer and the Holy Water. Then, standing at the foot of the body, he says the following prayer:

E NTER not into judgment with Thy servant (or handmaid), O Lord; for in Thy sight shall no man be justified, except Thou grant him the remission of his sins. Let not, then, we beseech Thee, the sentence of Thy judgment weigh heavy upon *him* whom the sincere prayer of Christian Faith doth commend unto Thee; but, Thy grace coming to *his* help, may *he*, who in this life was sealed with the sign of the Holy Trinity, attain to escape the judgment of vengeance. O Thou that livest and reignest world without end. R. Amen.

The following Responsory is then said or sung:

LIBERA me, Domine, de morte æterna, in die illa tremenda; quando cœli movendi sunt et terra: dum veneris judicare sæculum per ignem.

DELIVER me, O Lord, from everlasting death in that dreadful day: when the heavens and the earth shall be moved: when Thou shalt come to judge the world by fire.

V. Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira: *R.* Quando cœli movendi sunt et terra.

V. Fear and trembling have laid hold of me, while I await that account and that coming wrath: *R.* When the heavens and the earth shall be moved.

V. Dies illa, dies iræ, calamitatis et miseriæ: dies magna et amara valde: *R.* Dum veneris judicare sæculum per ignem.

V. O that day, that day of wrath, of disaster, and misery: that great and very bitter day: *R.* When Thou shalt come to judge the world by fire.

V. Requiem æternam, etc.

V. Eternal rest, etc.

Then the Verse Libera, etc., as above, is repeated. Meanwhile the Priest puts incense into the thurible. Then is said:

Kyrie eleison.

Lord, have mercy on
us.

Christe eleison.

Christ, have mercy
on us.

Kyrie eleison.

Lord, have mercy on
us.

Pater noster, etc.

Our Father, etc.

Continuing the Lord's Prayer in silence, he goes round the bier, and sprinkles the body with Holy Water; again going round, he incenses it. Then, finishing the Lord's Prayer aloud:

Et ne nos inducas in And lead us not into
tentationem: R. Sed temptation: R. But
libera nos a malo. deliver us from evil.
Amen. Amen.

P. A porta inferi: P. From the gate of
R. Erue, Domine, an- hell: R. O Lord,
imam ejus. rescue his soul.

P. Requiescat in P. May he rest in
pace: R. Amen. peace: R. Amen.

P. Domine, exaudi. P. O Lord, hear my
orationem meam: R. prayer: R. And let
Et clamor meus ad te my crying come to
veniat. Thee.

P. Dominus vobis- P. The Lord be with
cum: R. Et cum you: R. And with thy
spiritu tuo. spirit.

Let us pray.

O GOD, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant N., which Thou hast this day commanded to depart out of

this world: that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy Angels, and conducted into Paradise, its true country; that, as in Thee it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord.

R. Amen.

On days when no burial is about to take place, the Priest, after the Prayer, says:

Requiem æternam	Eternal rest grant
dona eis, Domine: R.	unto them, O Lord:
Et lux perpetua luceat	R. And let perpetual
eis.	light shine upon them.

P. Requiescant in	P. May they rest in
pace.	peace.

R. Amen.

R. Amen.

At a Burial, as the body is borne out of the Church to the grave, is sung or said:

I N Paradisum de-	I NTO Paradise may
ducant te Angeli:	the Angels lead
in tuo adventu suscipi-	thee: at thy coming,
ant te Martyres, et per-	may the Martyrs re-
ducant te in civitatem	ceive thee, and bring
sanctam Jerusalem.	thee into the holy city
Chorus Angelorum te	of Jerusalem. May
suscipiat: et cum La-	the choir of Angels re-
zaro quondam paupere,	ceive thee: and with
æternam habeas requi-	Lazarus, himself once
em.	poor, mayest thou have
	everlasting rest.

Prayers in Great Sorrow.

O MOST Mighty, most merciful Father, have mercy on me; have mercy on me, good Lord. O do Thou bear me up, succor me, strengthen me in my hour of tribulation. Thou hast smitten me to the dust. Thou hast sorely afflicted me; my heart fainteth within me; I am brought very low. I know not, O Lord, how to bear such sorrow; I am overwhelmed with grief. I fly to Thee for help, for Thou alone canst give me help.

Help me, O Father, help me, and that soon; help me for Thy mercy's sake. Make haste to help me for Thy dear Son's sake, Jesus Christ our Lord. Amen.

O ALMIGHTY GOD! I fall down before Thee in the agony of my soul. Thou hast taken my beloved one from mine eyes; I have none to help me, my heart is desolate. O comfort me, for I am very greatly troubled.

Teach me, O God, in this awful hour of affliction, in this great bereavement, in this

most bitter day, to have patience and Christian resignation. Teach me to bow meekly to Thy will, that my affliction may not utterly break me down, that I may be able to bear it. Thou knowest my sufferings, my sorrows, my tears; look upon me and succor me. Enable me to bear this weight of trial, for of myself I am unable to bear it. O pity me, good Lord; pity me, most gracious Father: for Christ's sake turn Thou Thy face toward me and mercifully accept my prayer. Amen.

O LORD GOD, who correctest those whom Thou dost love, teach me in this sore trial, this dark day of chastisement, to know Thy love. Lord, I believe that Thou lovest me; help Thou mine unbelief. Teach me to see Thy love, though Thou seemest to turn Thy face from me. Increase Thy love toward me, O God, now that Thou hast smitten me, lest I be consumed; have pity upon me, speak consolation to my soul. Give me of Thy comfort, for what can I do, whither can I turn, O Lord? Thou only, who hast afflicted, can comfort me; I have none beside Thee; I come to Thee in my loneliness, my desolation of heart, my anguish. Hold Thou me up; give me of Thy love; I kneel at Thy feet, I cast myself down before Thee; weeping, do I beseech Thee to receive my prayer for Jesus' sake. Amen.

The Litany of the Saints.

Anth. Remember not, O Lord, our offenses, nor those of our parents, and take not revenge of our sins.

KYRIE eleison.
Christe eleison.

LORD, have mercy on us.
Christ, have mercy on us.

Kyrie eleison.

Lord, have mercy on us.

Christe audi nos.

Christ, hear us.

Christe exaudi nos.

Christ, graciously hear us.

Pater de cœlis Deus,
miserere nobis.

God the Father of heaven, have mercy on us.

Fili Redemptor mundi
Deus, *miserere nobis.*

God the Son, Redeemer of the world, have mercy on us.

Spiritus Sancte Deus,
miserere nobis.

God the Holy Ghost, have mercy on us.

Sancta Trinitas unus
Deus, *miserere nobis.*

Holy Trinity, one God, have mercy on us.

Sancta Maria, ora pro
nobis.

Holy Mary, pray for us.

Sancta Dei genitrix, Sancta Virgo virginum, Sancte Michael, Sancte Gabriel, Sancte Raphael, Omnes sancti Angeli et Archangeli, <i>Orate</i> <i>etc.</i>	} <i>Ora pro nobis.</i>	Holy Mother of God, Holy Virgin of virgins, St. Michael, St. Gabriel, St. Raphael, All ye holy Angels and Archangels,
Omnes sancti beatorum Spirituum ordines, <i>Orate, etc.</i>		All ye holy orders of blessed Spirits,
Sancte Joannes Baptista, <i>Ora, etc.</i>		St. John the Baptist,
Sancte Joseph, <i>Ora, etc.</i>		St. Joseph,
Omnes sancti patriarchæ et prophetæ, <i>Orate, etc.</i>	} <i>Ora pro nobis.</i>	All ye holy patriarchs and prophets,
Sancte Petre,		St. Peter,
Sancte Paule,		St. Paul,
Sancte Andrea,		St. Andrew,
Sancte Jacobe,		St. James,
Sancte Joannes,		St. John,
Sancte Thoma,		St. Thomas,
Sancte Jacobe,		St. James,
Sancte Philippe,		St. Philip,
Sancte Bartholomæe,		St. Bartholomew,
Sancte Matthæe,		St. Matthew,
Sancte Simon,		St. Simon,
Sancte Thaddæe,		St. Thaddeus,

Pray for us.

Sancte Mathia,	} Ora, etc.	St. Matthias,
Sancte Barnaba,		St. Barnabas.
Sancte Luca,		St. Luke,
Sancte Marce,		St. Mark,
Omnes sancti apostoli et evangelistæ, <i>Orate, etc.</i>		All ye holy Apostles and evangelists,
Omnes sancti discipuli Domini, <i>Orate, etc.</i>		All ye holy disciples of our Lord,
Omnes sancti Innocen- tes, <i>Orate, etc.</i>		All ye holy Innocents,
Sancte Stephane,	} Ora, etc.	St. Stephen,
Sancte Laurenti,		St. Lawrence,
Sancte Vincenti,		St. Vincent,
Sancti Fabiane et Se- bastiane, <i>Orate, etc.</i>		SS. Fabian and Sebastian,
Sancti Joannes et Paule, <i>Orate, etc.</i>		SS. Paul and John,
Sancti Cosma et Damiane, <i>Orate, etc.</i>		SS. Cosmas and Damian,
Sancti Gervasi et Pro- tasi, <i>Orate, etc.</i>		SS. Gervase and Protase,
Omnes sancti mar- tyres, <i>Orate, etc.</i>		All ye holy martyrs,
Sancte Sylvester,	} Ora, etc.	St. Sylvester,
Sancte Gregori,		St. Gregory,
Sancte Ambrosi,		St. Ambrose,
Sancte Augus- tine,		St. Augustine,

Pray for us.

Sancte Hieronymus,	} Ora, etc.	St. Jerome,	} Pray for us.
Sancte Martine,		St. Martin,	
Sancte Nicolæ,		St. Nicholas,	
Omnes sancti pontifices et confessores,		All ye holy bishops and confessors,	
<i>Orate, etc.</i>			
Omnes sancti doctores,		All ye holy doctors,	
<i>Orate, etc.</i>			
Sancte Antoni,	} Ora, etc.	St. Anthony,	
Sancte Benedicte,		St. Benedict,	
Sancte Bernarde,		St. Bernard,	
Sancte Dominice,		St. Dominic,	
Sancte Franciscæ,		St. Francis,	
Omnes sancti sacerdotes et Levitæ,		All ye holy priests and Levites,	
<i>Orate, etc.</i>			
Omnes sancti monachi et eremitæ,		All ye holy monks and hermits,	
<i>Orate, etc.</i>			
Sancta Maria Magdalena,	} Ora pro nobis.	St. Mary Magdalen,	} Pray for us.
Sancta Agatha,		St. Agatha,	
Sancta Lucia,		St. Lucy,	
Sancta Agnes,		St. Agnes,	
Sancta Cæcilia,		St. Cecilia,	
Sancta Catharina,		St. Catharine,	
Sancta Anastasia,		St. Anastasia,	
Omnes sanctæ virgines et viduæ,		All ye holy virgins and widows,	
<i>orate, etc.</i>		<i>pray, etc.</i>	
Omnes sancti et sanctæ		All ye men and women,	

Dei, <i>intercedite pro nobis.</i>	Saints of God, <i>make intercession for us.</i>
Propitius esto, <i>parce nobis, Domine.</i>	Be merciful unto us, <i>spare us, O Lord.</i>
Propitius esto, <i>exaudi nos, Domine.</i>	Be merciful unto us, <i>graciously hear us, O Lord.</i>
Ab omni malo, <i>libera nos, Domine.</i>	From all evil, <i>O Lord, deliver us.</i>
Ab omni peccato,	From all sin,
Ab ira tua,	From Thy wrath,
A subitanea et improvisa morte,	From a sudden and unprepared death,
Ab insidiis diaboli,	From the snares of the devil,
Ab ira, et odio, et omni mala voluntate,	From anger, hatred and all ill-will,
A spiritu fornicationis,	From the spirit of fornication,
A fulgure et tempestate,	From lightning and tempest,
A morte perpetua,	From everlasting death,
Per mysterium sanctæ incarnationis tuæ,	Through the mystery of Thy holy incarnation,
Per adventum tuum,	Through Thy coming,
Per nativitatem tuam.	Through Thy nativity,

Libera nos, Domine.

O Lord, deliver us.

Per baptismum
et sanctum
jejunium tuum,
Per crucem et
passionem tuam,

Per mortem et
sepulturam
tuam,
Per sanctam
resurrectionem
tuam,

Per admirabilem
ascensionem
tuam,

Per adventum
Spiritus
Sancti
Paracliti,

In die judicii,

Peccatores, *Te roga-*
mus audi nos.

Ut nobis parcas,

Ut nobis in-
dulgeas,

Ut ad veram
pœnitentiam nos
perducere
digneris,

Ut Ecclesiam
tuam sanctam

Libera nos, Domine.

Through Thy
baptism, and
holy fasting,
Through Thy
Cross and
passion,

Through Thy
death and
burial,

Through Thy
holy resurrec-
tion,

Through Thine
admirable as-
cension,

Through the
coming of the
Holy Ghost,
the Paraclete,

In the day of
judgment,

We sinners *do beseech*
Thee, hear us.

That Thou wouldst
spare us,

That Thou wouldst
pardon us,

That Thou wouldst
vouchsafe to
bring us to
true penance,

That Thou wouldst
vouchsafe to

O Lord, deliver us.

Te rogamus audi nos.

We beseech Thee, etc.

regere et conser-
vare digneris.

Ut Domnum

Apostolicum et
omnes ecclesias-
ticos ordines in
sancta religione
conservare dig-
neris,

Ut inimicos sanctæ
Ecclesiæ humi-
liare digneris,

Ut regibus et prin-
cipibus Chris-
tianis pacem et
veram concor-
diam donare
digneris,

Ut cuncto populo
Christiano
pacem et uni-
tatem largiri
digneris,

*Ut omnes errantes
ad unitatem Ec-
clesiæ revocare,
et infideles uni-
versos ad Evan-
gelii lumen per-
ducere digneris.

Ut nosmetipsos
in tuo sancto
servitio con-
fortare et con-

govern and pre-
serve Thy Holy
Church,

That Thou wouldst
vouchsafe to pre-
serve our Apostolic
Prelate, and all ec-
clesiastical orders
in holy religion.

That Thou wouldst
vouchsafe to
humble the enemies
of holy Church,

That Thou wouldst
vouchsafe to give
peace and true con-
cord to Christian
kings and princes,

That Thou wouldst
vouchsafe to grant
peace and unity to
all Christian people,

*That Thou wouldst
vouchsafe to bring
back to the unity of
the Church all those
who have strayed
away, and lead to
the light of the
Gospel all unbeliev-
ers.

That Thou wouldst
vouchsafe to con-
firm and preserve
us in

Te rogamus, audi nos

We beseech Thee, hear us.

servare dig-
neris,

Ut mentes nos-
tras ad cœles-
tia desideria
erigas,

Ut omnibus bene-
factoribus nos-
tris sempiterna
bona retribuas,

Ut animas nos-
tras, fratrum,
propinquorum,
et benefactorum
nostrorum,
ab æterna dam-
natione eripias,

Ut fructus terræ
dare et conser-
vare digneris,

Ut omnibus fideli-
bus defunctis
requiem æter-
nam donare
digneris,

Thy holy ser-
vice,

That Thou wouldst
lift up our minds
to heavenly
desires,

That Thou wouldst
render eternal
good things to
all our bene-
factors,

Te rogamus, audi nos That Thou wouldst
deliver our souls
and those of
our brethren,
relations, and
benefactors,
from eternal
damnation,

That Thou wouldst
vouchsafe to
give and pre-
serve the fruits
of the earth,

That Thou wouldst
vouchsafe to
give eternal
rest to all the
faithful de-
parted,

We beseech Thee, hear us.

Ut nos exaudire
digneris,

*Te rogamus,
audi nos.*

That Thou
wouldst
vouchsafe
graciously to
hear us,

*We beseech
Thee, etc.*

Fili Dei,

Agnus Dei, qui tollis
peccata mundi, *parce*
nobis, Domine.

Son of God,

Lamb of God, who
takest away the sins
of the world, *spare*
us, O Lord.

Agnus Dei, qui tollis
peccata mundi, *ex-*
audi nos, Domine.

Lamb of God, who
takest away the sins
of the world, *gra-*
ciously hear us, O
Lord.

Agnus Dei, qui tollis
peccata mundi, *mis-*
erere nobis.

Lamb of God, who
takest away the sins
of the world, *have*
mercy on us.

Christe, audi nos.
Christe, exaudi nos.

Christ, hear us.
Christ, graciously hear
us.

Kyrie eleison.

Lord, have mercy on
us.

Christe eleison.

Christ, have mercy
on us.

Kyrie eleison.

Lord, have mercy on
us.

Pater noster, (*secreto.*)

Our Father (*in an un-*
dertone.)

V. Et ne nos in-
ducas in tentationem.

V. And lead us not
into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

Psalm LXIX.

DEUS, in adiutorium meum intende: * Domine, ad adjuvandum me festina.

O GOD, come to my assistance; * O Lord, make haste to help me.

Confundantur et revereantur, * qui quærent animam meam:

Let them be confounded and ashamed * that seek my soul:

Avertantur retrorsum, et erubescant, * qui volunt mihi mala:

Let them be turned backward, and blush for shame * that desire evils to me:

Avertantur statim, erubescences, * qui dicunt mihi: Euge, euge.

Let them be presently turned away blushing for shame * that say to me: 'Tis well, 'tis well.

Exultent et lætentur in te omnes qui quærent te, * et dicant semper: Magnificetur Dominus; qui diligunt salutare tuum.

Let all that seek Thee rejoice and be glad in Thee; * and let such as love Thy salvation say always: The Lord be magnified.

Ego vero egenus et pauper sum: * Deus, adjuva me.

But I am needy and poor; * O God, help me.

Adiutor meus et liberator meus es tu: * Domine, ne moreris.

Thou art my helper and my deliverer; * O Lord, make no delay.

Gloria Patri, etc.

Glory be to the
Father, etc.

V. Salvos fac ser-
vos tuos.

V. Save Thy serv-
ants.

R. Deus meus, spe-
rantes in te.

R. Who trust in
Thee, O my God.

V. Esto nobis, Do-
mine, turris fortitudi-
nis.

V. Be unto us, O
Lord, a tower of
strength.

R. A facie inimici.

R. From the face of
the enemy.

V. Nihil proficiat
inimicus in nobis.

V. Let not the ene-
my prevail against us.

R. Et filius iniqui-
tatis non apponat no-
cere nobis.

R. Nor the son of
iniquity have any
power to hurt us.

V. Domine, non se-
cundum peccata nos-
tra facias nobis.

V. O Lord, deal not
with us according to
our sins.

R. Neque secun-
dum iniquitates nos-
tras retribuas nobis.

R. Neither reward
us according to our in-
iquities.

V. Oremus pro
pontifice nostro *N.*

V. Let us pray for
our chief bishop, *N.*

R. Dominus con-
servet eum, et vivificet
eum, et beatum fa-
ciat eum in terra, et
non tradat eum in ani-
mam inimicorum ejus.

R. The Lord pre-
serve him, and give
him life, and make
him blessed upon
earth, and deliver him
not to the will of his
enemies.

V. Oremus pro benefactoribus nostris. *V.* Let us pray for our benefactors.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. Amen. *R.* Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who have done us good. Amen.

V. Oremus pro fidelibus defunctis. *V.* Let us pray for the faithful departed.

R. Requiem æternam dona eis, Domine: et lux perpetua luceat eis. *R.* Eternal rest give them, O Lord; and let perpetual light shine upon them.

V. Requiescant in pace. *V.* May they rest in peace.

R. Amen. *R.* Amen.

V. Pro fratribus nostris absentibus. *V.* For our absent brethren.

R. Salvos fac servos tuos, Deus meus, sperantes in te. *R.* O my God, save Thy servants who trust in Thee.

V. Mitte eis, Domine, auxilium de sancto. *V.* Send them help, O Lord, from Thy holy place.

R. Et de Sion tuere eos. *R.* And from Sion protect them.

V. Domine, exaudi orationem meam. *V.* O Lord, hear my prayer.

R. Et clamor meus ad te veniat. *R.* And let my cry come unto Thee.

Let us pray.

O GOD, whose property is always to have mercy, and to spare, receive our petition; that we, and all Thy servants who are bound by the chains of sin, may, by the compassion of Thy goodness, be mercifully absolved.

Hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that, in Thy bounty, Thou mayest give us pardon and peace.

Out of Thy clemency, O Lord, show Thy unspeakable mercy to us; that so Thou mayest both acquit us of our sins and deliver us from the punishments we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on Thy servant N., our chief bishop, and direct him according to Thy clemency, into the way of everlasting salvation; that, by Thy grace, he may desire those things that are agreeable to Thee, and perform them with all his strength.

O God, from whom are all holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts may be disposed to keep Thy commandments, and the fear of enemies being removed, the times, by Thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of Thy holy spirit, that we may serve Thee with chaste bodies, and please Thee with clean hearts.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired.

Prompt, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always from Thee, and by Thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom Thou foreknowest shall be Thine by faith and good works; we humbly beseech Thee that they for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of Thy goodness, all Thy Saints interceding for them, obtain pardon and full remission of all their sins: Through our Lord Jesus Christ, Thy Son, who liveth and reigneth, one God with Thee and the Holy Ghost, world without end. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Almighty and most merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.



The Seven Penitential Psalms.

THE ANTIPHON.

Remember not, O Lord, our offences, nor those of our parents, neither take Thou vengeance of our sins.

PSALM VI. *Domine, in furore.*

The prayer of a sinner under the scourge of God.

O LORD, rebuke me not in Thy indignation nor chastise me in Thy wrath. Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly; but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

For there is no one in death that is mindful of Thee: and who shall confess to Thee in hell?

I have labored in my groanings, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

PSALM XXXI. *Beati quorum.*

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long.

For day and night Thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to Thee, and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord: and Thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to Thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto Him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go; I will fix My eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto Thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

PSALM XXXVII. *Domine, ne in furore.*

A prayer of a penitent for the remission of his sins.

REBUKE me not, O Lord, in Thy indignation; nor chastise me in Thy wrath.

For Thy arrows are fastened in me: and Thy hand hath been strong upon me.

There is no health in my flesh, because of Thy wrath; there is no peace for my bones, because of my sins.

For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end; I walked sorrowful all the day long.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before Thee, and my groaning is not hidden from Thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

For in Thee, O Lord, have I hoped: Thou wilt hear me, O Lord my God.

For I said: lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good have detracted me, because I followed goodness.

Forsake me not, O Lord my God: do not Thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

PSALM L. *Miserere.*

The repentance and confession of David after his sin.

HAVE mercy on me, O God, according to
Thy great mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee: that thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold Thou hast loved truth; the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God; and renew a right spirit within my bowels.

Cast me not away from Thy face; and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O Lord, Thou wilt not despise.

Deal favorably, O Lord, in Thy good-will with Sion; that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon Thy altar.

PSALM CI. *Domine, exaudi.*

A prayer for one in affliction.

HEAR, O Lord, my prayer: and let my cry come to Thee.

Turn not away Thy face from me: in the day when I am in trouble, incline Thine ear unto me.

In what day soever I shall call upon Thee: hear me speedily.

For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

Through the voice of my groaning: my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness: I am like a night-raven in the house.

I have watched: and am become as a sparrow all alone on the house-top.

All the day long my enemies reproach me: and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of Thy anger and indignation: for having lifted me up Thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But Thou, O Lord, endurest forever: and Thy memorial to all generations.

Thou shalt arise and have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased Thy servants, and they shall have pity on the earth thereof.

And the gentiles shall fear Thy name, O Lord! and all the kings of the earth, Thy glory.

For the Lord hath built up Sion; and He shall be seen in His glory.

He hath had regard to the prayers of the humble; and He hath not despised their petition.

Let these things be written unto another generation; and the people that shall be created shall praise the Lord.

Because He hath looked forth from His high sanctuary; from Heaven, the Lord hath looked upon the earth.

That He might hear the groans of them that are in fetters; that He might release the children of the slain:

That they may declare the name of the Lord in Sion, and His praise in Jerusalem.

When the people assembled together and kings, to serve the Lord.

He answered him in the way of his strength: Declare unto me the fewness of my days.

Call me not away in the midst of my days; Thy years are unto generation, and generation.

In the beginning, O Lord, Thou foundedst the earth; and the heavens are the works of Thy hands.

They shall perish, but Thou remainest; all of them shall grow old like a garment.

And as a vesture Thou shalt change them, and they shall be changed; but Thou art always the self-same, and Thy years shall not fail.

The children of Thy servants shall continue; and their seed shall be directed forever.

PSALM CXXIX. *De profundis.*

A prayer of a sinner trusting in the mercies of God.

OUT of the depths I have cried to Thee, O Lord! Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities, Lord! who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord!

My soul hath relied on His Word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him, plentiful redemption.

And He shall redeem Israel from all his iniquities.

PSALM CXLII. *Domine, exaudi.*

The psalmist in tribulation calleth upon God for his delivery.

HEAR, O Lord! my prayer, give ear to my supplication in Thy truth; hear me in Thy justice.

And enter not into judgment with Thy servant: for in Thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness as those that have been dead of old: and my spirit is in anguish within me; my heart within me is troubled.

I remembered the days of old, I meditated on all Thy works; I meditated upon the works of Thy hands.

I stretched forth my hands unto Thee: my soul is as earth without water unto Thee.

Hear me speedily, O Lord; my spirit hath fainted away.

Turn not away Thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I hoped.

Make the way known to me wherein I should walk: for I have lifted up my soul to Thee.

Deliver me from my enemies, O Lord, to Thee have I fled; teach me to do Thy will, for Thou art my God.

Thy good spirit shall lead me into the right land: for Thy name's sake, O Lord, Thou wilt quicken me in Thy justice.

Thou wilt bring my soul out of trouble: and in Thy mercy Thou wilt destroy my enemies.

And Thou wilt cut off all them that afflict my soul: for I am Thy servant.

THE ANTIPHON.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.

The Epistles and Gospels

TO BE USED THROUGHOUT THE YEAR.

FIRST SUNDAY OF ADVENT.

EPIST. Rom. xiii. 11, 14.—*Brethren*: Knowing the season, that it is now the hour for us to rise from sleep: for now our salvation is nearer than when we believed. The night is passed, and the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

GOSP. St. Luke xxi. 25, 33.—*At that time Jesus said to His disciples*: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon

the whole world. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift your heads; because your redemption is at hand. And He spoke to them a similitude: See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away.

SECOND SUNDAY OF ADVENT.

EPIST. Rom. xv. 4, 13.—*Brethren*: For what things soever were written, were written for our learning: that, through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ; that with one mind and with one mouth you may glorify God, and the Father of our Lord Jesus Christ; wherefore receive one another, as Christ also hath received you to the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to Thee,

O Lord, among the Gentiles, and will sing to Thy name. And again he saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles, and magnify Him, all ye people. And again Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Ghost.

GOSP. St. Matt. xi. 2, 10.—*At that time*, when John had heard in prison the works of Christ, sending two of his disciples, he said to Him: Art Thou He that art to come, or look we for another? And Jesus, making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them; and blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea I tell you, and more than a prophet. For this is he of whom it is written; Behold, I send My angel before Thy face, who shall prepare Thy way before Thee.

THIRD SUNDAY OF ADVENT.

EPIST. Philip iv. 4, 7.—Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men; the Lord is nigh. Be nothing solicitous; but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GOSP. St. John i. 19, 28.—*At that time*, the Jews sent from Jerusalem priests and Levites to him to ask him: who art thou? And he confessed and did not deny; and he confessed, I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said, therefore, unto him: Who art thou, that we may give an answer to them that sent us. What sayest thou of thyself? He said: I am the voice of One crying in the wilderness. Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water, but there had stood One in the midst of you, whom you know not. The same is He that shall come after me, who is preferred before me, the latchet of

whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

EPIST. I Cor. iv. 1, 5.—*Brethren*: Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self. For I am not conscious to myself of anything, yet am I not hereby justified; but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.

GOSP. St. Luke iii. 1, 6.—Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip, his brother, being tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it is written in the book of the

sayings of Isaias the prophet: A voice of One crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God.

CHRISTMAS.—FIRST MASS.

EPIST. Titus ii. 11, 15.—*Dearly beloved*: The grace of God our Saviour hath appeared to all men instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak and exhort.

GOSP. St. Luke ii. 1, 14.—*At that time*, there went out a decree from Cæsar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrenus, the governor of Syria. And all went to be enrolled, every one into his own city; and Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with Child. And it came to pass that when they were there, her

days were accomplished that she should be delivered. And she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold, an angel of the Lord stood by them; and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not, for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the Infant wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.

CHRISTMAS.—SECOND MASS.

EPIST. Titus iii. 4, 7.—*Dear! beloved:* The goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to His memory He saved us by the laver of regeneration, and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly through Jesus Christ our Saviour; that being justified by His grace, we may be heirs according to the hope of life everlasting.

GOSP. St. Luke ii. 15, 20.—*At that time*, the shepherds said one to another: Let us go over to Bethlehem: and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And all they that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

CHRISTMAS.—THIRD MASS.

EPIST. Heb. i. 1, 12.—God, who at sundry times and in divers manners spoke, in times past, to the fathers by the prophets; last of all, in these days hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world: who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the majesty on high: being made so much better than the angels, as He had inherited a more excellent name than they. For to which of the angels hath He said at any time: Thou art My Son, this day have I begotten Thee? And again: I will be to Him a Father; and He shall be to

Me a Son? And again when He bringeth in the first-begotten into the world, He saith: And let all the angels of God adore Him. And to the angels indeed He saith, He that maketh His angels spirits, and His ministers a flame of fire. And to the Son: Thy throne, O God, is forever and ever; a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice, and hated iniquity; therefore, God, Thy God, have anointed thee with the oil of gladness above Thy fellows. And Thou in the beginning, O Lord, didst found the earth; and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue; and they shall grow old as a garment; and as a vesture shalt Thou change them, and they shall be changed; but Thou art the self-same, and Thy years shall not fail.

GOSP. St. John i. 1, 14.—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlightened every man that cometh into this world. He was in the

world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw His glory, the glory as it were of the Only-begotten of the Father, full of grace and truth.

ST. STEPHEN.

LESSON. Acts vi. 8, 10.—And Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyreneans, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit that spoke.—Acts vii. 54, 59.—Now, hearing these things, they were cut to the heart; and they gnashed with their teeth at him. But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said: Behold, I see the heavens opened and the Son of man standing at the right hand of God. And they, crying out with a loud voice,

stopped their ears, and with one accord ran upon him. And casting him forth without the city, they stoned him, and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

Gosp. St. Matt. xxiii. 34, 39.—Therefore, behold, I send to you prophets, and wise men, and scribes, and some of them you will put to death and crucify; and some you will scourge in your synagogues, and persecute them from city to city; that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee: how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left you desolate. For I say to you, you shall not see Me henceforth till you say, Blessed is he that cometh in the name of the Lord.

ST. JOHN.

LESS. Eccl. xv. 1, 6.—He that feareth God will do good; and he that possesseth justice shall lay hold on her. And she will meet him as an honorable mother, and will receive him as a wife, married of a virgin. With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to drink; and she shall be made strong in him; and he shall not be moved. And she shall hold him fast; and he shall not be confounded; and she shall exalt him among his neighbors. And in the midst of the church she shall open his mouth; and shall fill him with the spirit of wisdom and understanding; and shall clothe him with a robe of glory. She shall heap upon him a treasure of joy and gladness; and shall cause him to inherit an everlasting name.

GOSP. St. John xxi. 20, 24.—Peter turning about, saw that disciple, whom Jesus loved, following, who also leaned on His breast at the supper, and said: Lord, who is he that shall betray Thee? Him, therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? Follow thou Me. This saying, therefore, went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but: So I will have him to remain till I come, what is it to

thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

THE HOLY INNOCENTS.

LESS. Apoc. xiv. 1, 5.—And I beheld: and, lo, a Lamb stood on Mount Sion, and with Him a hundred forty-four thousand having His name and the name of His Father written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder, and the voice which I heard was as of the voice of harpers harping on their harps. And they sung as it were a new canticle before the throne, and before the four living creatures, and the ancients; and no man could say the canticle but those hundred forty-four thousand, who were purchased from the earth. These are they who were not defiled with women; for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first fruits to God, and to the Lamb. And in their mouth there was found no lie; for they are without spot before the throne of God.

GOSP. St. Matt. ii. 13, 18.—And after they were departed, behold, an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the Child, to destroy Him Who arose and took the

Child and His mother by night, and retired into Egypt. And He was there until the death of Herod, that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called My Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry: and sending, killed all the men children that were in Bethlehem, and in all the borders thereof from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias, the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

EPIST. Gal. iv. 1, 7.—*Brethren*: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father: so we also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law: that He might redeem them who were under the law; that we might receive the adoption of sons. And because you are sons, God hath sent the spirit of His Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

GOSP. Luke ii. 33, 40.—*At that time: Joseph and Mary, the mother of Jesus,* were wondering at these things, which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold, this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, into their city Nazareth. And the Child grew, and waxed strong, full of wisdom: and the grace of God was in Him.

CIRCUMCISION.

EPIST. Titus ii. 11, 15.—For the grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ; who gave

Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people acceptable, a pursuer of good works. These things speak and exhort in Christ Jesus our Lord.

GOSP. St. Luke ii. 21.—And after eight days were accomplished that the Child should be circumcised, His name was called Jesus, which was called by the angel, before He was conceived in the womb.

FEAST OF THE HOLY NAME OF JESUS.

LESS. Acts iv. 8, 12.—In those days, Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner; neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

GOSP. St. Luke ii. 21.—*At that time*, after eight days were accomplished that the Child should be circumcised, His name was called

Jesus, which was called by the angel before He was conceived in the womb.

THE VIGIL OF THE EPIPHANY.

Epistle.—As on Sunday within the Octave of Christmas. (P. 484).

GOSP. Matt, ii, 19, 23.—At that time, when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise and take the Child and His mother, and go into the land of Israel; for they are dead that sought the life of the Child. Who arose, and took the Child and His mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither; and being warned in sleep, retired into the quarters of Galilee. And coming, he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets, That He shall be called a Nazarene.

EPIPHANY.

LESS. Isaias lx. i, 6.—Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see; all these are gathered together, they are come to thee: thy

sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSP. St. Matt. ii. 1, 12.—When Jesus, therefore, was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the east to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His star in the east, and we are come to adore Him. And King Herod, hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda: for so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the Captain that shall rule My People Israel. Then Herod, privately calling the wise men, inquired of them diligently the time of the star which appeared to them; and sending them into Bethlehem, said: Go, and diligently

inquire after the Child; and when you have found him, bring me word again, that I also may come, and adore Him. Who, having heard the king, went their way; and behold, the star which they had seen in the east went before them, until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His mother; and falling down, they adored Him; and opening their treasures, they offered Him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

FIRST SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 1, 5.—*Brethren*: I beseech you, therefore, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you, not to be more wise than it behooveth to be wise; but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in

one body we have many members, but all the members have not the same office, so we, being many, are one body in Christ, and every one members one of another.

GOSP. St. Luke ii. 42, 52.—And when Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast. And having fulfilled the days when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance; and not finding Him they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him they wondered. And His mother said to Him: Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth, and was subject to them. And His mother kept all these words in her heart. And Jesus ad-

vanced in wisdom, and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 6-16.—*Brethren*: We have different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith, or ministry in ministering, or he that teacheth in doctrine, he that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with carefulness, he that sheweth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good: loving one another with the charity of brotherhood: with honor preventing one another: in carefulness not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints: pursuing hospitality: bless them that persecute you: bless and curse not. Rejoice with them that rejoice, weep with them that weep: being of one mind, one towards another: not minding high things, but consenting to the humble. Be not wise in your own conceits.

GOSP. John ii. 1-11.—At that time there was marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was in-

vited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine; and when men have well drank, then that which is worse: but thou has kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his disciples believed in him.

THIRD SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 16, 21.—*Brethren*: Being of one mind one to another; not minding high things, but consenting to the humble. Be not

wise in your own conceits ; to no man rendering evil for evil ; providing good things, not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved, but giving place unto wrath ; for it is written : Revenge to Me, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat, if he thirst, give him drink ; for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good.

GOSP. St. Matt. viii. 1, 13.—*At that time*, when Jesus was come down from the mountain, great multitudes followed Him. And behold, a leper came and adored Him, saying : Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying : I will. Be thou made clean. And immediately his leprosy was clean. And Jesus saith to him : See thou tell no man ; but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying : Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him : I will come and heal him. And the centurion, making answer, said : Lord, I am not worthy that Thou shouldst enter under my roof : but only say the word, and my servant shall be healed. For I also am a man subject to authority, having

under me soldiers; and I say to this man, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doeth it. And Jesus, hearing this, marvelled, and said to them that followed Him: Amen, I say to you, I have not found so great faith in Israel. And I say unto you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping, and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

EPIST. Rom. xiii. 8, 10.—*Brethren:* Owe no man anything, but to love one another; for he that loveth his neighbor hath fulfilled the law. For: thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of the neighbor worketh no evil; love, therefore, is the fulfilling of the law.

GOSP. St. Matt. viii. 23, 27.—*At that time,* when Jesus entered into the boat, His disciples followed Him; and behold, a great tempest arose in the sea, so that the boat was covered with waves: but He was asleep. And His dis-

ciples came to Him, and awaked Him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey Him?

FIFTH SUNDAY AFTER EPIPHANY.

EPIST. Col. iii. 12, 17.—*Brethren*: Put ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience, bearing with one another, and forgiving one another, if any have a complaint against another, even as the Lord hath forgiven you, so you also. But, above all these things, have charity, which is the bond of perfection; and let the peace of Christ reign in your hearts, wherein also you are called in one body, and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him.

GOSP. St. Matt. xiii. 24, 30.—*At that time Jesus spoke this parable to the multitude, saying*: The kingdom of heaven is likened to a man that sowed good seed in his field. But while the men were asleep, his enemy came and oversowed cockle among the wheat: and went

his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the master of the house coming, said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No; lest perhaps, gathering the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn; but the wheat gather ye into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

EPIST. I Thess. i. 2, 10.—*Brethren*: Grace be to you, and peace. We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father: knowing, brethren beloved of God, your election; for our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord; receiving the word in much tribulation, with the joy of the Holy Ghost; so that you were made a pattern to all that believed in Macedonia and in Achaia. For

from you was spread abroad, the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not speak anything. For they themselves relate of us what manner of entering we had unto you: and how you were converted to God from idols, to serving the living and true God; and to wait for His Son from heaven (whom He raised up from the dead), Jesus, who hath delivered us from the wrath to come.

GOSP. St. Matt. xiii. 31, 35.—*At that time, Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed into his field: which is the least indeed of all seeds; but when it is grown up, it is greater than any herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable He spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes; and without parables He did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: I will open My mouth in parables; I will utter things hidden from the foundation of the world.*

SEPTUAGESIMA.

EPIST. I Cor. ix. 24, 27.—*Brethren: Know you not that they that run in the race all run*

indeed, but one receiveth the prize? do run that you may obtain. And every one that striveth for the mastery refraineth himself from all things; and they, indeed, that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air. But I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become a castaway. 1 Cor. x. i, 5.—For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud, and in the sea; and did all eat the same spiritual food. And all drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ). But with the most of them God was not well pleased.

GOSP. St. Matt. xx. i, 16.—*At that time, Jesus said to His disciples this parable:* The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market place, and he said to them: Go you also into my vineyard; and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about

the eleventh hour he went out, and found others standing; and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come the Lord of the vineyard saith to his steward; Call the laborers, and pay them their hire, beginning from the last even to the first. When, therefore, they came who had come about the eleventh hour, they received every man his penny. But when the first also came, they thought that they should have received more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying: These last have worked but one hour; and thou hast made them equal to us, that have borne the burden of the day and the heats. But he, answering one of them, said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

SEXAGESIMA.

EPIST. 2 Cor. xi. 19, 33.—*Brethren*: You gladly suffer the foolish; whereas you yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up,

if a man strike you on the face. I speak according to dishonor, as if we had been weak on this part. Wherein if any man dare (I speak foolishly), I am bold also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise): I am more: in many more labors, in prisons more frequently, in stripes above measure, in death often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus, the governor of the nation under Aretas, the king, guarded the city of the Damascenes, to apprehend me; and through a window in a basket was I let down by the wall, and so escaped

his hands. 2 Cor. xii. 1, 9.—If I must glory (it is not expedient, indeed), but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago, (whether in the body I know not, or whether out of the body, I know not, God knoweth;) such a one rapt even to the third heaven, and I know such a man, (whether in the body or out of the body, I cannot tell, God knoweth;) that he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such a one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth; but I forbear, lest any man should think of me above that which he seeth in me or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord that it might depart from me. And He said to me: My grace is sufficient for thee; for My power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSP. St. Luke viii. 4, 15.—*At that time, when a very great multitude was gathered together, and hastened out of the cities unto Him, He spoke by a similitude: The sower went out to sow his seed; and, as he sowed, some fell by the wayside, and it was trodden*

down, and the fowls of the air devoured it. And some fell upon a rock, and, as soon as it was sprung up, it withered away, because it had no moisture. And some other fell among thorns, and the thorns, growing up with it, choked it. And other some fell upon good ground, and being sprung up, yielded fruit a hundred-fold. Saying these things, He cried out: He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest, believing, they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy, and these have no roots; for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and, going their way, are choked with the cares, and riches, and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA.

EPIST. I Cor. xiii. 1, 13.—*Brethren:* If I speak with the tongues of men and of angels.

and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; whether prophecies shall be made void, or tongue shall cease, or knowledge shall be destroyed. For we know in part; and we prophesy in part. But when that which is perfect shall come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope and charity, these three, but the greatest of these is charity.

GOSP. St. Luke xviii. 31, 43.—*At that time, Jesus took unto Him the twelve, and said to them: Behold, we go up to Jerusalem; and*

all things shall be accomplished which were written by the prophets, concerning the Son of man. For He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged Him, they will put Him to death, and the third day He shall rise again. And they understood none of these things; and this word was hid from them; and they understood not the things that were said. Now it came to pass that, when He drew nigh to Jericho, a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus, standing, commanded him to be brought to Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

ASH-WEDNESDAY.

LESS. Joel ii. 12, 19.—Now, therefore, saith the Lord: Be converted to Me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your gar-

ments, and turn to the Lord your God; for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return, and forgive and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion; sanctify a fast; call a solemn assembly, gather together the people; sanctify the church; assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people and give not Thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for His hand, and hath spared His people. And the Lord answered and said to His people: Behold, I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations.

GOSP. St. Matt. vi. 16, 21.—*At that time, Jesus said to His disciples:* When you fast, be not, as the hypocrites, sad; for they disfigure their faces, that to men they appear to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not fasting to men, but to thy Father, who is in secret; and thy Father, who seeth in secret

will repay thee. Lay not up to yourselves treasures on earth, where the rust and the moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven; where neither the rust nor the moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

FIRST SUNDAY OF LENT.

EPIST. 2 Cor. vi. 1, 10.—*Brethren:* We do exhort you, that you receive not the grace of God in vain. For He saith: In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offense to any man, that our ministry be not blamed; but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of justice, on the right hand and on the left; by honor and dishonor, by good report and evil report; as deceivers, and yet true; as unknown and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

GOSP. St. Matt. iv. 1, 11.—*At that time,* Jesus was led by the spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter, coming, said to Him: If Thou be the Son of God, command that these stones be made bread. Who answered, and said: It is written: Not in bread doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple, and said to Him: If Thou be the Son of God, cast Thyself down; for it is written: That He hath given His angels charge of Thee; and in their hands shall they bear Thee up, lest, perhaps, Thou dash Thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain; and showed Him all the kingdoms of the world, and the glory of them, and said to Him: All these will I give Thee, if, falling down, Thou wilt adore me. Then Jesus saith to him: Begone, Satan; for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him; and, behold, angels came and ministered to Him.

SECOND SUNDAY OF LENT.

EPIST. 1 Thess. iv. 1, 7.—*Brethren:* We pray and beseech you in the Lord Jesus, that as you have received from us how you ought to walk, and to please God, so also you would walk,

that you know what precepts I have given you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor, not in the passion of lust, like the Gentiles that know not God; and that no man overreach nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us to uncleanness, but unto sanctification.

Gosp. St. Matt. xvii. 1, 9.—*At that time,* Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart. And He was transfigured before them. And His face did shine as the sun; and His garments became white as snow. And, behold, there appeared to them Moses and Elias talking with Him. And Peter, answering, said to Jesus: Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is My beloved Son, in whom I am well pleased; hear ye Him. And the disciples, hearing, fell upon their face, and were very much afraid. And Jesus came, and touched them, and said to them: Arise, and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus

charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

THIRD SUNDAY OF LENT.

EPIST. Ephes. v. 1, 9.—*Brethren*: Be ye, therefore, followers of God as most dear children; and walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God, for an odor of sweetness. But fornication and all uncleanness or covetousness, let it not so much as be named among you, as it becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks. For know ye this, and understand, that no fornicator, nor unclean, nor covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not, therefore, partakers with them. For you were heretofore darkness, but now light in the Lord. Walk, then, as children of the light; for the fruit of the light is in all goodness, and justice, and truth.

GOSP. St. Luke xi. 14, 28.—*At that time*, He was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke, and the multitudes were in admiration of it. But some of them said: He

casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign from heaven; but He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and a house upon a house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I, by the finger of God, cast out devils, doubtless the Kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace; but if a stronger than he come upon him, and overcome him, he will take away all his armor wherein he trusted, and will distribute His spoils. He that is not with Me is against Me; and he that gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house, whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in, they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and

the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God and keep it.

FOURTH SUNDAY OF LENT.

EPIST. Gal. iv. 22, 31.—*Brethren*: It is written that Abraham had two sons; the one by a bond woman, and the other by a free woman. But he who was of the bond woman was born according to the flesh; but he of the free woman was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina engendering unto bondage, which is Agar. For Sina is a mountain in Arabia, which hath affinity with that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him, who was after the spirit, so also is it now. But what saith the Scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So, then, brethren, we are not the children of the bond woman, but of the free; by the freedom wherewith Christ hath made us free.

GOSP. St. John vi. 1, 15.—*At that time, Jesus* went over the sea of Galilee, which is that of Tiberias; and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus, therefore, went up into a mountain: and there He sat with His disciples. Now, the pasch, the festival day of the Jews, was near at hand. When Jesus, therefore, had lifted up His eyes, and seen that a very great multitude cometh to Him He said to Philip: Whence shall we buy bread, that these may eat. And this He said to try him; for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now, there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks He distributed to them that were sat down; in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Then those men, when they had seen what a

miracle Jesus had done, said: This is of a truth the Prophet that is to come into the world. Jesus, therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone.

PASSION SUNDAY.

EPIST. Heb. ix. 11, 15.—*Brethren:* Christ, being come a high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And, therefore, He is the mediator of the new testament; that by means of His death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

GOSP. St. John viii. 46, 59.—*At that time, Jesus said to the multitude of the Jews:* Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He

that is of God heareth the words of God. Therefore you hear them not, because you are not of God. The Jews, therefore, answered and said to Him: Do we not say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor My Father, and you have dishonored Me. But I seek not My own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, if any man keep My word, he shall not see death forever. The Jews, therefore, said: Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest: If a man keep My word, he shall not taste death forever. Art Thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing; it is My Father that glorifieth Me, of whom you say that He is your God. And you have not known Him; but I know Him; and if I should say that I know Him not, I shall be like to you, a liar. But I know Him and keep His word. Abraham, your father, rejoiced that he might see My day; he saw it, and was glad. The Jews, therefore, said to Him: Thou art not yet fifty years old; and hast Thou seen Abraham? Jesus said to them: Amen, amen I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at Him; but Jesus hid Himself and went out of the temple.

PALM SUNDAY.

EPIST. Philip ii. 5, 11.—*Brethren*: Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names; that in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GOSP. St. Matt. xxvi. 2, 75.—*At that time, Jesus said to His disciples*: You know that after two days shall be the pasch; and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and the ancients of the people into the court of the high priest, who was called Caiphas; and they consulted together, that by subtilty they might apprehend Jesus and put Him to death. But they said: Not on the festival day, lest there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon, the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as he was at table. And the disciples, seeing it, had indignation,

saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus, knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon My body, hath done it for My burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests: and he said to them: What will you give me, and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him. And on the first day of the azymes, the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The Master saith: My time is near at hand; with thee I make the pasch with My disciples. And the disciples did as Jesus appointed to them: and they prepared the pasch. But when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said: Amen, I say to you that one of you is about to betray Me. And they, being very much troubled, began every one to say: Is it I, Lord? But He, answering, said: He that dippeth his hand with Me in the

dish, the same shall betray Me. The Son of Man indeed goeth, as it is written of Him; but woe to that man by whom the Son of Man shall be betrayed. It were better for him if that man had not been born. And Judas, that betrayed Him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread and blessed, and broke, and gave to His disciples, and said: Take ye and eat; this is My body. And taking the chalice, He gave thanks; and gave to them, saying: Drink ye all of this. For this is My blood of the new testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of My Father. And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them: All you shall be scandalized in Me this night. For it is written: I will strike the shepherd; and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter, answering, said to Him: Though all men shall be scandalized in Thee, I will never be scandalized. Jesus said to him: Amen, I say to thee that in this night, before the cock crow, thou wilt deny Me thrice. Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Geth-

semani; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee. He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here, and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples and findeth them asleep: and He saith to Peter: What! could you not watch one hour with me? Watch ye and pray, that ye enter not into temptation. The spirit, indeed, is willing, but the flesh is weak. Again the second time He went, and prayed, saying: My Father, if this chalice may not pass away except I drink it, Thy will be done. And He cometh again, and findeth them sleeping, for their eyes were heavy. And leaving them, He went again; and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: Sleep ye now, and take your rest; behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him

fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held Him. And behold, one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How, then, shall the Scriptures be fulfilled, that so it must be done! In that same hour, Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend Me. I sat daily with you teaching in the temple; and you laid not hands on Me. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led him to Caiphas, the high priest, where the Scribes and the ancients were assembled; but Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. Now, the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found none, whereas many false witnesses had come in. And last of all there came two false witnesses. And they said: This Man said: I am able to

destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God that Thou tell us if Thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it; nevertheless, I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they, answering, said: He is guilty of death. Then did they spit in His face, and buffeted Him; and others struck His face with the palms of their hands, saying: Prophecy unto us, O Christ! who is he that struck Thee? But Peter sat without in the court; and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the Man. And after a little while, they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and swear that he knew not

the Man. And immediately the cock crew. And Peter remembered the words of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. St. Matt. xxvii. 1, 16.—And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the temple, he departed and went and hanged himself with a halter. But the chief priest, having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And having consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama—that is, the field of blood—even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was valued, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor. And the governor

asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered to him never a word; so that the governor wondered exceedingly. Now upon the solemn day, the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just Man; for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do, then, with Jesus that is called Christ? They say all: Let Him be crucified. The Governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made. taking water,

washed his hands before the people, saying: I am innocent of the blood of this just Man; look you to it. And all the people, answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered Him to them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him. And plating a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, king of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave Him wine to drink mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots, that the word might be fulfilled which was spoken by the prophet, saying: They divided My garments among them; and upon My vesture they cast lots. And they sat down, and watched Him. And they put over His head His cause, written: THIS IS JESUS, THE KING OF THE JEWS. Then were crucified with

Him two thieves, one on the right hand, and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God, and in three days dost rebuild it, save Thy ownself; if Thou be the Son of God, come down from the cross. In like manner, also, the chief priests, with the Scribes and ancients, mocking, said: He saved others; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God, let Him deliver now Him, if He will have Him, for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. Now, from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabachthani?—that is, My God, My God, why hast Thou forsaken Me? And some of them that stood there and heard said: This man calleth Elias. And immediately one of them, running, took a sponge, and filled it with vinegar; and put in on a reed, and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus, again crying with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept

arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now, the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him; among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way; and there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. And the next day which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that the seducer said, while He was yet alive: After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day; lest His disciples come and steal Him away, and say to the people: He is risen from the dead; so the last error shall be worse

than the first. Pilate said to them: You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards.

HOLY THURSDAY.

EPIST. I Cor. xi. 20, 32.—*Brethren*: When you come together, therefore, into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one is indeed hungry, and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and, giving thanks, broke, and said: Take ye, and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My blood; this do ye as often as you shall drink for the commemoration of Me. For as often as you shall eat this bread or drink the chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove

himself; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord; that we be not condemned with this world.

GOSP. St. John xiii. 1, 15.—Before the festival of the pasch, Jesus, knowing that His hour was come, that He should pass out of this world to the Father; having loved His own, who were in the world, He loved them unto the end. And when supper was done, the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him; knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God, He riseth from supper, and layeth aside His garments; and having taken a towel girded Himself. After that He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. He cometh, therefore, to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered, and said to him: What I do thou knowest not now, but thou shalt know hereafter. Peter said to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with

me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him; therefore He said: You are clean, but not all. Then after He had washed their feet, and taken His garments, having sat down again, He said to them: Know you what I have done to you? You call Me Master and Lord, and you say well; for so I am. If, then, I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet, for I have given you an example, that as I have done to you, so do you also.

GOOD FRIDAY.

LESS. Osee vi. 1, 6.—Thus saith the Lord, In their affliction they will rise early to Me: Come, and let us return to the Lord; for He hath taken us, and He will heal us: He will strike, and He will cure us. He will revive us after two days; on the third day He will raise us up, and we shall live in His sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morn-

ing cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets. I have slain them by the words of My mouth; and Thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

GOSP. St. John xviii. and xix.—*At that time* Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He and His disciples entered. And Judas also, who betrayed Him, knew the place; because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore knowing all things that should come upon Him, went forth, and said unto them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas, also, who betrayed Him, stood with them. As soon, therefore, as He had said to them: I am He: they went backward, and fell to the ground. Again, therefore, He asked them, Whom seek ye? And they said: Jesus of Nazareth. Jesus answered, I have told you that I am He. If, therefore, you seek Me, let these go their way. That the word might be fulfilled, which He had said: Of them whom Thou hast given Me, I have not lost any one. Then Simon Peter, having a sword, drew it: and struck the servant of the high priest and cut

off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which My Father had given Me, shall I not drink it? Then the band and the tribune, and the servants of the Jews took Jesus and bound Him: And they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews. That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore who was known to the high priest, went out, and spoke to the portress, and brought in Peter. The maid, therefore, that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou Me? ask them who have heard what I have spoken unto them:

behold they know what things I have said. And when He had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest Thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me? And Annas sent Him bound to Caïphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with Him? Then Peter again denied; and immediately the cock crew. Then they led Jesus from Caïphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this Man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate then said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again, and called Jesus, and said unto Him: Art Thou the king of the Jews? Jesus answered: Sayest thou this thing of

thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests have delivered Thee up to me; what hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews; but now My kingdom is not from hence. Pilate therefore said to Him: Art Thou a king then? Jesus answered: Thou sayest, that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth My voice. Pilate saith to Him: What is truth? And when he said this he went out again to the Jews, and said to them: I find no cause in Him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the King of the Jews? Then cried they all again, saying: Not this Man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus, and scourged Him. And the soldiers plating a crown of thorns, put it upon His head: and they put on Him a purple garment. And they came to Him and said: Hail, King of the Jews: and they gave Him blows. Pilate therefore went forth again, and saith to them: Behold I bring Him forth unto you, that you may know that I find no cause in Him. (Jesus therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the

Man. When the chief priests therefore and the officers had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him: for I find no cause in Him. The Jews answered him: We have a law, and according to the law He ought to die, because He made Himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again: and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate therefore said to Him: Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against Me, unless it were given thee from above. Therefore he that hath delivered Me to thee, hath the greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this Man, thou art not Cæsar's friend: for whosoever maketh Himself a King speaketh against Cæsar.

Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment seat in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the Parasceve of the Pasch, about the sixth hour, and he saith to the Jews: Behold your King. But they cried out: Away with Him away with Him, crucify Him. Pilate saith to them: Shall I crucify your King? The chief priests answered: We have no King but

Cæsar. Then, therefore, he delivered Him to them to be crucified. And they took Jesus, and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew Golgotha: where they crucified Him, and with Him two others, one on each side: and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the King of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews. Pilate answered: What I have written, I have written. The soldiers, therefore, when they had crucified Him, took his garments (and they made four parts: to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be. That the Scripture might be fulfilled, saying: They have parted My garments among them, and upon My vesture they have cast lot. And the soldiers indeed did these things. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple, standing, whom He loved, He saith to His mother: Woman, behold thy son. After

that, He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they put a sponge full of vinegar, about hyssop, and put it to His mouth. Jesus therefore when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost.

[Here all kneel, and pause a little, to meditate on the redemption of mankind.]

Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony; and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done that the Scripture might be fulfilled. You shall not break a bone of Him: And again another Scripture saith: They shall look on Him whom they pierced.

[Here the prayer *Munda cor meum* from the Ordinary of the Mass is said.]

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus; because the sepulchre was nigh at hand.

HOLY SATURDAY.

EPIST. Col. iii. 1, 4.—*Brethren*: If you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God; mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with Him in glory.

GOSP. St. Matt. xxviii. 1, 7.—And in the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary

Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake. For an angel of the Lord descended from heaven; and, coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel, answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said: Come and see the place where the Lord was laid. And, going quickly, tell ye His disciples that He is risen: and, behold, He will go before you into Galilee; there you shall see Him. Lo, I have foretold it to you.

EASTER SUNDAY.

EPIST. I Cor. v. 7, 8.—*Brethren*, purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSP. St. Mark xvi. 1, 7.—*At that time*, Mary Magdalene and Mary, the mother of James and Salome, bought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of

the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished. Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified. He is risen; He is not here; behold the place where they laid Him. But go tell His disciples, and Peter, that He goeth before you into Galilee; there you shall see Him, as He told you.

LOW SUNDAY.

EPIST. I St. John v. 4, 10.—*Dearly beloved:* Whatsoever is born of God overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the spirit and the water, and the blood; and these three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, which is greater, because He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

GOSP. St. John xx. 19, 31.—*At that time,* when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples, therefore, were glad when they saw the Lord. He said, therefore, to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands; and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered, and said to Him: My Lord, and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed;

blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have life in His name.

SECOND SUNDAY AFTER EASTER.

EPIST. I St. Peter ii. 21, 25.—*Dearly beloved:* Christ also suffered for us, leaving you an example, that you should follow His steps; who did not sin, neither was guile found in His mouth; who, when He was reviled, did not revile; when He suffered, He threatened not; but delivered Himself to Him that judged Him unjustly; who His ownself bore our sins in His body upon the tree; that we, being dead to sins, should live to justice; by whose stripes you were healed. For you were as sheep going astray; but you are now converted to the Shepherd and Bishop of your souls.

GOSP. St. John x. 11, 16.—*At that time Jesus said to the Pharisees:* I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth, and the wolf catcheth and scattereth the sheep. And the hireling flieth, because he is a hireling; and he hath no care for the sheep. I am the good Shepherd; and I know Mine, and Mine know Me; as the Father knoweth Me, and I

know the Father; and I lay down My life for My sheep. And other sheep I have that are not of this fold; them also I must bring; and they shall hear My voice, and there shall be one fold and one Shepherd.

THIRD SUNDAY AFTER EASTER.

EPIST. I St. Peter ii. 11, 18.—*Dearly beloved:* I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul; having your conversation good among the Gentiles, that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject, therefore, to every human creature, for God's sake; whether it be to the king, as excelling, or to governors, as sent by him for the punishment of evil doers, and for the praise of the good; for so it is the will of God, that by doing well you may put to silence the ignorance of foolish men; as free, and not as making liberty a cloak of malice, but as the servants of God. Honor all men; love the brotherhood; fear God; honor the king; servants, be subject to your masters with fear; not only to the good and gentle, but also to the forward.

GOSF. St. John xvi. 16, 22.—*At that time, Jesus said to His disciples:* A little while, and now you shall not see Me; and again a little while, and you shall see Me; because I go to the Father. Then some of His disciples said one to another: What is this that He saith to

us: A little while and you shall not see Me; and again a little while, and you shall see Me; because I go to the Father? They said, therefore: What is this that He saith, A little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him; and He said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see Me; and again a little while, and you shall see Me. Amen, amen, I say to you that you shall lament and weep, but the world shall rejoice, and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish for joy; that a man is born into the world. So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

EPIST. St. James i. 17, 21.—*Dearly beloved:* Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creatures. You know, my dearest brethren; and let every man be swift to hear, but slow to speak and slow to anger. For the anger of man worketh not the

justice of God. Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

GOSP. St. John xvi. 5, 14.—*At that time, Jesus said to His disciples: I go to Him that sent Me; and none of you asketh Me: Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth; it is expedient for you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you. And when He is come He will convince the world of sin, and of justice, and of judgment—of sin, because they believed not in Me; and of justice, because I go to the Father, and you shall see Me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you; but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth; for He shall not speak of Himself; but what things soever He shall hear He shall speak, and the things that are to come He will show you. He shall glorify Me; because He shall receive of Mine, and shall show it to you.*

FIFTH SUNDAY AFTER EASTER.

EPIST. St. James i. 22, 27.—*Dearly beloved: Be ye doers of the word, and not hearers only, deceiving your ownselves. But if a man be a*

hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass; for he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the word—this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

Gosp. St. John xvi. 23, 30.—*At that time Jesus said to His disciples:* Amen, amen I say to you: If you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name. Ask, and you shall receive; that your joy may be full. These things have I spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in My name; and I say not to you that I will ask the Father for you; for the Father Himself loveth you; because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and I go to the Father. His disciples say to Him: Behold, now thou speakest plainly and speakest no proverb. Now we

know that Thou knowest all things, and Thou needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

ASCENSION DAY.

LESS. Acts i. i, ii.—The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commands by the Holy Ghost to the apostles whom He had chosen, He was taken up; to whom also He showed Himself alive, after His passion, by many proofs; for forty days appearing to them, and speaking of the kingdom of God. And eating with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth. For John indeed baptized with water; but you shall be baptized with the Holy Ghost not many days hence. They, therefore, who were come together asked Him, saying: Lord, wilt Thou at this time restore again the kingdom of Israel? But He said to them: It is not for you to know the times or moments which the Father hath put in His own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth. And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight. And while they were beholding

Him going up to heaven, behold, two men stood by them, in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen Him going into heaven.

GOSP. St. Mark xvi. 14, 20.—*At that time Jesus appeared to the eleven as they were at table; and He upbraided them with their incredulity and hardness of heart; because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe; in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they, going forth, preached everywhere; the Lord, working withal, and confirming the word with signs that followed.*

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

EPIST. I St. Peter iv. 7, II.—*Dear!y beloved: Be prudent, therefore, and watch in prayers. But before all things, have a constant mutual*

charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same to one another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God: if any man minister, let him do it as of power which God administereth; that in all things God may be honored through Jesus Christ.

GOSP. St. John xv. 26, 27.—*At that time Jesus said to His disciples:* When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of Me; and you shall give testimony, because you are with Me from the beginning. St. John xvi. 1, 4.—These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor Me. But these things I have told you, that when the hour shall come, you may remember that I told you of them.

WHIT-SUNDAY.

LESS. Acts ii. 1, 11.—And when the days of the Pentecost were accomplished, they were altogether in the same place; and suddenly there came a sound from heaven, as of a

mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were, of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now, there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this voice was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome. Jews also, and proselytes, Cretes and Arabians; we have heard them speak in our own tongues the wonderful works of God.

GOSP. St. John xvi. 23, 31.—*At that time Jesus said to His disciples: If any one love Me, he will keep My word; and My Father will love him, and We will come to him, and will make our abode with him. He that loveth Me not keepeth not My words. And the word which you have heard is not Mine, but the Father's, who sent Me. These things have I spoken to you, abiding with you. But the Para-*

plete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you: not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you have loved Me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it come to pass, that, when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I.

TRINITY SUNDAY.

EPIST. Rom. xi. 33, 36.—Oh! the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made Him? For of Him, and by Him, and in Him are all things; to Him be glory forever. Amen.

GOSP. St. Matt. xxviii. 18, 20.—*At that time Jesus said to His disciples: All power is given*

to Me in heaven and on earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.

CORPUS CHRISTI.

EPIST. I Cor. xi. 23, 29.—*Brethren*: I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My blood; this do ye as often as you shall drink it for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come. Wherefore whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord.

GOSP. St. John vi. 56, 59.—*At that time Jesus said to the multitude of the Jews*: My flesh is

meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever.

SECOND SUNDAY AFTER PENTECOST.

EPIST. I St. John iii. 13, 18.—Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him; how doth the charity of God abide in him? My little **children**, let us not love in word nor in tongue, but in deed and in truth.

GOSP. St. Luke xiv. 16, 24.—*At that time Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready.*

And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. And another said: I have married a wife, and, therefore, I cannot come. And the servant, returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited shall taste of my supper.

FEAST OF THE MOST SACRED HEART OF JESUS.

LESS. Isa. xii. 1, 6.—I will give thanks to Thee, O Lord, for Thou wast angry with me; Thy wrath is turned away, and Thou hast comforted me. Behold, God is my Saviour; I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains; and you shall say in that day: Praise ye the Lord, and call upon His name: make His works known among the people: remember that His

name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice and praise, O thou habitation of Sion: for great is He that is in the midst of thee, the Holy One of Israel.

GOSP. St. John xix. 31, 35.—Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

THIRD SUNDAY AFTER PENTECOST.

EPIST. I St. Peter v. 6, 11.—*Dearly beloved:* Be you humbled, therefore, under the mighty hand of God, that He may exalt you in the time of visitation, casting all your care upon Him; for He hath care of you. Be sober, and watch; because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye, strong in faith; knowing that the same affliction befalleth your brethren who are in the world. But the God of all grace, who hath called us unto His eternal

glory in Christ Jesus, when you have suffered a little, will Himself perfect, and confirm, and establish you. To Him be glory and empire forever and ever. Amen.

GOSP. St. Luke xv. 1, 10.—*At that time* the publicans and sinners drew near unto Jesus to hear Him. And the Pharisees and the Scribes murmured, saying: This Man receiveth sinners, and eateth with them. And He spoke to them this parable, saying: What man of you that hath a hundred sheep, and, if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders, rejoicing; and, coming home, calls together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman, having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she has found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So, I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vii. 18, 23.—*Brethren:* The sufferings of this time are not worthy to be com-

pared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope; because the creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also, who have the first fruits of the spirit; even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

GOSP. St. Luke v. 1, 11.—*At that time,* when the multitude pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth; and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships that was Simon's, He desired him to draw back a little from the land. And sitting down, He taught the multitudes out of the ship. Now, when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to Him: Master, we have labored all the night and have taken nothing; but at Thy word I will let down the net. And when they had done this they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their

partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me; for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, leaving all things, they followed him.

FIFTH SUNDAY AFTER PENTECOST.

EPIST. I St. Peter iii. 8, 15.—*Dearlly beloved:* In fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but, contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good; let him seek peace, and pursue it. Because the eyes of the Lord are upon the just, and His ears unto their prayers; but the countenance of the Lord is upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice sake

blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

GOSP. St. Matt. v. 20, 24.—*At that time Jesus said to His disciples:* Except your justice abound more than that of the Scribes and of the Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said of them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you that whosoever is angry with his brother shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming, thou shalt offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vi. 3, 11.—*Brethren:* All we, who are baptized in Christ Jesus, are baptized in His death. For we are buried together with Him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our

old man is crucified with Him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now, if we be dead with Christ, we believe that we shall live also together with Christ; knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin, He died once; but in that He liveth, He liveth unto God. So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus our Lord.

GOSP. St. Mark viii. 1, 9.—*At that time*, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude; for, behold, they have now been with Me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And He commanded the multitude to sit down upon the ground; and taking the seven loaves, giving thanks, He broke, and gave to His disciples to set before them; and they set them before the people. And they had a few little fishes; and He blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the frag-

ments, seven baskets. And they that had eaten were about four thousand; and He sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

EPIST. ROM. vi. 19, 23.—*Brethren*: I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness, and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were freemen to justice. What fruit, therefore, had you then in those things of which you are now ashamed? For the end of them is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

GOSP. St. Matt. vii. 15, 21.—*At that time Jesus said to His disciples*: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the bad tree bringeth forth bad fruit. A good tree cannot bring forth bad fruit; neither can a bad tree bringeth forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into

the fire. Wherefore, by their fruits you shall know them. Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father, who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

EPIST. Rom. viii. 12, 17.—*Brethren*: We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit Himself giveth testimony to our spirit that we are the sons of God; and if sons, heirs also—heirs indeed of God, and joint heirs with Christ.

GOSP. St. Luke xvi. 1, 9.—*At that time Jesus said*: There was a certain rich man, who had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? Give an account of thy stewardship; for now thou canst no longer be steward. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do,

that, when I shall be removed from the stewardship, they may receive me into their houses. Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

EPIST. I Cor. x. 6, 13.—*Brethren*: We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them; as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication; as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ; as some of them tempted, and perished by the serpents. Neither do you murmur; as some of them murmured, and were destroyed by the destroyer. Now, all these things hap-

pened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore, he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you but such as is human; and God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it.

GOSP. St. Luke xix. 44, 47.—*At that time, when Jesus drew near Jerusalem, seeing the city, He wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation. And entering into the temple, He began to cast them out that sold therein and them that bought, saying to them: It is written: My house is the house of prayer, but you have made it a den of thieves. And He was teaching daily in the temple.*

TENTH SUNDAY AFTER PENTECOST.

EPIST. I Cor. xii. 2, 11.—*Brethren: You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand that no*

man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus but by the Holy Ghost. Now, there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. But the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

Gosp. St. Luke xviii. 9, 14.—And to some who trusted in themselves as just, and despised others, He spoke also this parable: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift his eyes towards heaven, but struck his breast, saying: O God, be merciful to me a

sinner. I say to you this man went down into his house justified rather than the other; because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

EPIST. I Cor. xv. 1, 10.—*Brethren*: I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached to you, unless you have believed in vain. For I delivered unto you, first of all, that which I also received: how that Christ died for our sins, according to the Scriptures; and that He was buried; and that He rose again the third day, according to the Scriptures; and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once; of whom many remain until this present, and many have fallen asleep. After that, He was seen by James, then by all the apostles; and last of all, He was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am what I am, and His grace in me hath not been void.

GOSP. St. Mark vii. 31, 37.—*At that time* Jesus, going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the

midst of the coasts of Decapolis. And they brought to Him one deaf and dumb; and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put his fingers into his ears, and, spitting, He touched his tongue; and looking up to heaven, He groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened; and the string of his tongue was loosed; and he spoke right. And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

EPIST. 2 Cor. iii. 4, 9.—*Brethren*: Such confidence we have, through Christ towards God; not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament; not in the letter, but in the Spirit; for the letter killeth, but the Spirit quickeneth. Now, if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void, how shall not the ministration of the Spirit be rather in glory? For if the ministra-

tion of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSP. St. Luke x. 23, 37.—*At that time Jesus said to His disciples:* Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And, behold, a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the law? How readest thou? He, answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said to him: Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus, answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and, having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and, seeing him, passed by. In like manner, also, a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and, seeing him, was moved with compassion; and going up to him bound up his wounds, pouring in oil and wine; and setting him upon his own

beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

THIRTEENTH SUNDAY AFTER PENTECOST.

EPIST. Gal. iii. 16, 22.—*Brethren*: To Abraham were the promises made, and to his Seed. He saith not: And to his seeds, as of many; but as of one; and to thy Seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not annul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why, then, was the law? It was set because of transgressions, until the Seed should come to whom He made the promises being ordained by angels in the hand of a mediator. Now, a mediator is not of one; but God is one. Was the law, then, against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSP. St. Luke xvii. 11, 19.—*At that time, as Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voices, saying: Jesus, Master, have mercy on us. Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, and with a loud voice glorifying God. And he fell on his face before His feet, giving thanks; and this was a Samaritan. And Jesus, answering, said: Were not ten men made clean? And where are the nine? There is no one found to return and give glory to God but this stranger. And He said to him: Arise, go thy way, for thy faith hath made thee whole.*

FOURTEENTH SUNDAY AFTER PENTECOST.

EPIST. Gal. v. 16, 24.—*Brethren:—I say, then: Walk in the Spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the Spirit, you are not under the law. Now, the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dis-*

sensions, sects, envy, murders, drunkenness, revellings, and such like, of which I foretell you as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they who are Christ's have crucified their flesh, with the vices and concupiscences.

GOSP. St. Matt. vi. 24, 33.—*At that time Jesus said to His disciples:* No man can serve two masters, for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon. Therefore I say to you, Be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the fowls of the air, for they neither sow nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow, they labor not, neither do they spin. And yet I say to you that not even Solomon, in all his glory, was arrayed as one of these. And if the grass of the field, which today is, and tomorrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith? Be not solicitous,

therefore, saying: what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God and His justice; and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

EPIST. Gal. v. 25, 26.—*Brethren*.:—If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain glory, provoking one another, envying one another. Gal. vi. 1, 10.—*Brethren*, and if a man be overtaken in any fault, you who are spiritual in the spirit of mildness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so shall you fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work; and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him who is instructed in the word communicate to him that instructeth him in all good things. Be not deceived; God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the Spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing.

Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSP. St. Luke vii. 11, 16.—*At that time Jesus went into a city called Naim; and there went with Him His disciples and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen her, being moved with mercy, He said to her: Weep not. And He came near and touched the bier. (And they that carried it stood still.) And He said: Young man, I say to thee, arise. And he that was dead sat up, and began to speak. And He gave him to his mother. And there came a fear on them all; and they glorified God, saying: A great Prophet is risen up among us, and God hath visited His people.*

SIXTEENTH SUNDAY AFTER PENTECOST.

EPIST. Ephes. iii. 13, 21.—*Brethren: Wherefore I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in Heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His spirit with might unto the inward man: that Christ may dwell by faith in your hearts; that being rooted and founded*

in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God. Now to Him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be the glory in the church and in Christ Jesus, unto all generations, world without end. *Amen.*

GOSP. St. Luke xiv. 1, 11.—*At that time*, when Jesus went into the house of one of the chiefs of the Pharisees on the Sabbath day to eat bread they watched Him; and, behold, there was a certain man before Him that had the dropsy. And Jesus, answering, spoke to the lawyers, and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they held their peace. But He, taking him, healed him, and sent him away. And answering them, He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath day? And they could not answer Him to these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the highest place, lest perhaps one more honorable than thou be invited by him, and he that invited thee and him come and say to thee: Give place to this man; and then thou begin with shame to take

the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

SEVENTEENTH SUNDAY AFTER PENTECOST.

EPIST. Ephes. iv. 1, 6.—*Brethren*: As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all.

GOSP. St. Matt. xxii. 35, 46.—*At that time the Pharisees came nigh to Jesus*, and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the

prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose Son is He? They say to Him: David's. He saith to them: How, then, doth David in spirit call Him Lord, saying: The Lord saith to my Lord: Sit on My right hand, until I make Thy enemies Thy footstool? If, David, then, call Him Lord, how is He his Son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions.

EIGHTEENTH SUNDAY AFTER PENTECOST.

EPIST. I Cor. i. 4, 9.—*Brethren*: I give thanks to my God always for you for the grace of God that is given you in Christ Jesus; that in all things you are made rich in Him, in all utterance, and in all knowledge; as the testimony of Christ was confirmed in you; so that nothing is wanting to you in any grace, waiting for the manifestations of our Lord Jesus Christ. Who also will confirm you unto the end, without crime, in the day of the coming of our Lord Jesus Christ. God is faithful: by whom you are called unto the fellowship of His Son, Jesus Christ our Lord.

GOSP. St. Matt. ix. 1, 8.—*At that time, Jesus*, entering into a boat, passed over the water, and came into His own city. And, behold, they brought to Him one sick of the palsy, lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart,

son, thy sins are forgiven thee. And, behold, some of the Scribes said within themselves: He blasphemeth. And Jesus, seeing their thoughts, said: Why do you think evil in your hearts? Which is easier to say, thy sins are forgiven thee; or to say, Arise, and walk? But that you may know that the Son of Man hath power on earth to forgive sins. then, said He to the man sick of the palsy: Arise, take thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God, that gave such power to men.

NINETEENTH SUNDAY AFTER PENTECOST.

EPIST. Ephes. iv. 23, 28.—*Brethren*:—Be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor, for we are members one of another. Be angry, and sin not; let not the sun go down upon your anger. Give not place to the devil. He that stole, let him steal now no more; but rather let him labor, working with his hands the thing **which** is good, that he may have something to **give** to him that suffereth need.

GOSP. St. Matt. xxii. 1, 14.—*At that time* Jesus spoke to the chief priests and Pharisees again in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to

call them that were invited to the marriage; and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready: but they that were invited were not worthy. Go ye, therefore, into the highways, and as many as you shall find call to the marriage. And his servants, going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and they saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither, not having a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

EPIST. Ephes. v. 15, 21.—See therefore, brethren, how you walk circumspectly; not as un-

wise, but as wise; redeeming the time, for the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury; but be ye yet filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father, being subject one to another in the fear of Christ.

GOSP. St. John iv. 46, 53.—*At that time* there was a certain ruler whose son was sick at Capernaum. He having heard that Jesus was come from Judea to Galilee, went to Him, and prayed Him to come down and heal his son; for he was at the point of death. Then Jesus said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way; and as he was going down, his servants met him; and they brought word, saying that his son lived. He asked, therefore, of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him. The father, therefore, knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

EPIST. Ephes. vi. 10, 17.—Finally, brethren, be strengthened in the Lord and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places. Wherefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one, and take unto you the helmet of salvation and the sword of the Spirit, (which is the word of God).

GOSP. St. Matt. xviii. 23, 35.—*At that time Jesus spoke to His disciples this parable: The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that ser-*

vant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence, and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came, and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord, being angry, delivered him to the torturers until he should pay all the debt. So also shall My heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

EPIST. Philip. i. 6, 11.—*Brethren*: We are confident of this very thing, that He who hath begun a good work in you will perfect it unto the day of Christ Jesus; as it is meet for me to think this for you all, for that I have you

in my heart, and that in my bonds and in the defence and confirmation of the gospel you all are partakers of my joy. For God is my witness how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSP. St. Matt. xxii. 15, 21.—*At that time* the Pharisees, going, consulted among themselves how to ensnare Him in His speech. And they sent to Him their disciples with the Herodians, saying: Master, we know that Thou art a true speaker, and teachest the way of God in truth; neither carest Thou for any man, for Thou dost not regard the person of men. Tell us, therefore, what dost Thou think: is it lawful to give tribute to Cæsar, or not? But Jesus, knowing their wickedness, said: Why do ye tempt Me, ye hypocrites? Show Me the coin of the tribute. And they offered Him a penny. And Jesus saith to them: Whose image and inscription is this? They say to Him: Cæsar's. Then He saith to them: Render, therefore, to Cæsar the things that are Cæsar's and to God the things that are God's.

. TWENTY-THIRD SUNDAY AFTER PENTECOST.

EPIST. Philip. iii. 17, 21.—Be followers of me, brethren, and observe them who walk so, as

you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the Cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. But our conversation is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself.—iv. 1, 3.—Therefore, my dearly beloved brethren and most desired, my joy and my crown, so stand fast in the Lord, my dearly beloved; I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women who have labored with me in the Gospel with Clement, and the rest of my fellow laborers, whose names are in the book of life.

GOSP. St. Matt. ix. 18, 26.—*At that time, as Jesus was speaking these things unto them, behold a certain ruler came up and adored Him, saying: Lord, my daughter is even now dead; but come, lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him with His disciples. And behold, a woman, who was troubled with an issue of blood twelve years, came behind Him and touched the hem of His garment. For she said within herself: If I shall touch only His garment, I shall be healed. But Jesus, turning and seeing her, said: Be of*

good heart, daughter; thy faith had made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, He said: Give place; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in and took her by the hand and the maid arose. And the fame hereof went abroad into all that country.

TWENTY-FOURTH SUNDAY AFTER PENTECOST.

EPIST. Col. i. 9, 14.—Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of His will, in all wisdom and spiritual understanding, that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the power of His glory, in all patience and long suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins.

GOSP. St. Matt. xxiv. 15, 35.—When, therefore, you shall see the abomination of desolation which was spoken of by Daniel the prophet,

standing in the holy place, he that readeth let him understand. Then they that are in Judea, let them flee to the mountains: and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in the winter or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there, do not believe him. For there shall arise false christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect. Behold, I have told it to you beforehand. If, therefore, they shall say to you: behold, He is in the desert, go ye not out; Behold, He is in the closets, believe it not. For as the lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be. Wheresoever the body shall be there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved. And then shall appear the sign of

the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the furthest parts of the heavens to the utmost bounds of them. And from the fig tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen I say to you that this generation shall not pass till all these things be done. Heaven and earth shall pass, but My words shall not pass.

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

EPIST. Prov. viii. 22, 35.—The Lord possessed me in the beginning of His ways, before He had made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out. The mountains with their huge bulk had not as yet been established; before the hills I was brought forth. He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was present; when with a certain law and compass He inclosed

the depths ; when He established the sky above, and poised the fountains of waters ; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits ; when He balanced the foundations of the earth. I was with Him forming all things ; and was delighted every day, playing before Him at all times, playing in the world ; and my delight is to be with the children of men. Now therefore ye children, hear me : Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

Gosp. Luke i. 26, 28.—*At that time*, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the Angel being come in, said unto her : Hail, full of grace, the Lord is with thee ; blessed art thou among women.

CANDLEMAS.

LESS. Mal. iii. 1, 4.—Behold, I send My angel and he shall prepare the way before My face. And presently the Lord whom you seek, and the angel of the testament, whom you desire, shall come to His temple. Behold, He cometh, said the Lord of hosts ; and who shall be able to think of the day of His coming ? And who

shall stand to see Him? For He is like a refining fire, and like the fullers' herb. And He shall sit refining and cleansing the silver; and He shall purify the sons of Levi, and shall refine them as gold and silver; and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old and in the ancient years.

GOSP. St. Luke ii. 22, 23.—And after the days of her purification, according to the law of Moses, were accomplished, they carried Him to Jerusalem, to present Him to the Lord. As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord: and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And, behold, there was a man in Jerusalem, named Simeon; and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said: Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace; because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to the

revelation of the Gentiles, and the glory of Thy people Israel.

ST. PATRICK.

LESS. Eccclus. xlv. 17, xlv. 20.—Behold, a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among His people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings; he preserved for him His mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood and to have praise in His name, and to offer Him worthy incense for an odor of sweetness.

GOSP. St. Matt. xxv. 14, 23.—For even as a man, going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two gained other two.

But he that received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou didst deliver to me five talents; behold, I have gained other five over and above. His lord said: Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of the lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me; behold, I have gained other two. His lord said to him: Well done, good and faithful servants; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of the lord.

ST. JOSEPH.

LESS. Eccl. xlv. 1, 6.—Moses was beloved of God and men; whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of His enemies; and with his words He made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of the people, and showed him His glory. He sanctified him in his faith and meekness and chose him out of all flesh. For He heard him and his voice, and brought him into a cloud. And He gave

him commandments before His face, and a law of life and instruction.

GOSP. St. Matt. i. 18, 21.—When His Mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost; whereupon Joseph, her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins.

ANNUNCIATION.

LESS. Isaias vii. 10, 15.—And the Lord spoke again to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell or unto the height above. And Achaz said: I will not ask; and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold, a Virgin shall conceive and bear a Son; and His name shall be called Emmanuel. He shall eat butter and honey that He may know to refuse the evil, and to choose the good

GOSP. St. Luke i. 26, 38.—And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel, being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary; for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of David, His father; and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel, answering, said to her: The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word

ASSUMPTION OF THE BLESSED VIRGIN MARY.

LESS. Eccclus. xxiv. 11, 20.—In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave His orders, and said to me; and He that made me rested in my tabernacle. And He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in My elect. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested; and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress tree on Mount Sion. I was exalted like a palm tree in Cades, and as a rose plant in Jericho; as a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm. I yielded a sweet odor like the best myrrh.

GOSP. St. Luke x. 38, 42.—At that time Jesus entered into a certain town, and a certain woman, named Martha, received Him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard His word. But Martha was busy about much serving, who stood, and said: Lord, hast thou no care that

my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord, answering, said to her: Martha, Martha, thou art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

ANGEL GUARDIANS.

LESS. Exod. xxiii. 20, 23.—Behold, I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and My name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee. And My angel shall go before thee.

GOSP. St. Matt. xviii. 1, 10.—At that hour the disciples came to Jesus, saying: Who, thinkest Thou, is the greatest in the kingdom of heaven? And Jesus, calling unto Him a little child, set him in the midst of them, and said: Amen I say unto you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven; and he that shall receive one such little child in My name receiveth Me. But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone were hanged

about his neck, and that he were drowned in the depth of the sea. Woe to the world because of scandals. For it must needs be that scandals come; nevertheless, woe to that man by whom the scandal cometh. And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to enter into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee with one eye to enter into life, than, having two eyes, to be cast into hell-fire. Take heed that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of My Father who is in heaven.

ALL SAINTS.

LESS. Apoc. vii. 2, 12.—In those days, behold I, John, saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred forty-four thousand sealed, of all the tribes of the children of Israel. Of the tribe of Juda, twelve thousand sealed; of the tribe of Reuben, twelve thousand sealed; of the tribe of Gad, twelve thousand sealed; of the tribe of Aser, twelve thousand sealed; of the tribe of

Nephthali, twelve thousand sealed; of the tribe of Manasses, twelve thousand sealed; of the tribe of Simeon, twelve thousand sealed; of the tribe of Levi, twelve thousand sealed; of the tribe of Issachar, twelve thousand sealed; of the tribe of Zabulon, twelve thousand sealed; of the tribe of Joseph, twelve thousand sealed; of the tribe of Benjamin, twelve thousand sealed. After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and about the ancients, and about the four living creatures; and they fell before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor and power, and strength, to our God, forever and ever. Amen.

Gosp. St. Matt. v. 1, 12.—At that time Jesus seeing the multitudes, He went up into a mountain; and when He had sat down, His disciples came to Him. And opening His mouth, He taught them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall

be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. Blessed are **you** when men shall revile you, and persecute **you**, and shall say all manner of evil against you falsely, for **My** sake. Rejoice, and be exceeding glad, because your reward is very great in heaven.

ALL SOULS.

EPIST. I Cor. xv. 51, 57.—*Brethren*: Behold I tell you a mystery: We shall all indeed rise again; but we shall not all be changed in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, and when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now, the sting of death is sin, and the power of sin is the law; but thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSP. St. John v. 25, 29.—Amen, amen I say unto you, that the hour cometh, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live; for as

the Father hath life in Himself, so He hath given to the Son also to have life in Himself, and He hath given Him authority to execute judgment, because He is the Son of Man. Wonder not at this; for the hour cometh. wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.



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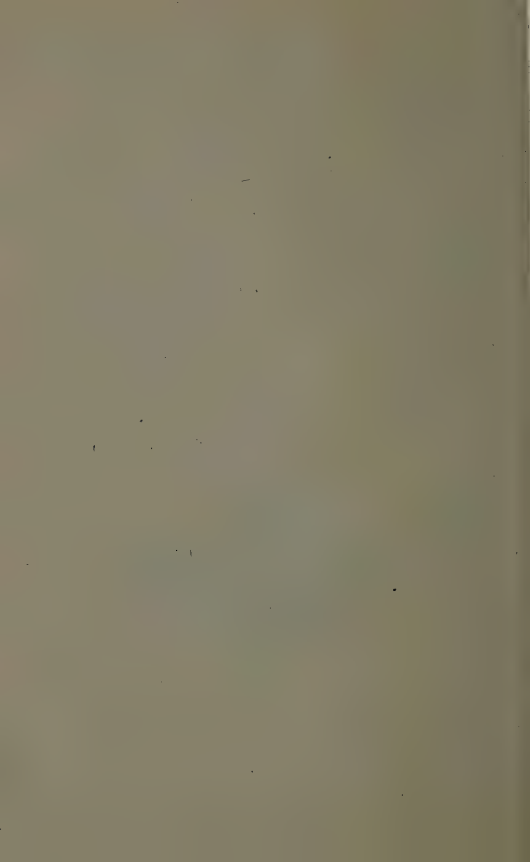
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